

Light of Truth

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GILES B. STEBBINS.

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DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

SOME OF MY PSYCHIC EXPERIENCES.

(By Moses Hull.)

I will relate one more instance where an unknown power lead me while I was in the ministry.

HELP IN TIME OF NEED.

In 1856 I received an urgent call to go to Iowa and carry the Adventist gospel to the people in that state. I lived in Illinois, which, by that time, was quite within the pale of civilization. I think there were at that time only two railroads in Iowa, one running from Burlington to Mount Pleasant, another running from Davenport to Iowa City. Even if there had been railroads, it would have been impossible for me to get money to pay fare for myself and wife nearly 300 miles into Iowa.

A good brother said: "If you will take your wife and child and go I will give you a good horse and wagon with which to go." He did as he agreed, but the horse was young and full of ambition; worse than that, I was young, foolish and full of ambition. The first half day I allowed the horse to travel too far and the second I drove too hard. The result was a sick horse. I stopped and doctored her several days, and spent all my money. Finally a sympathetic farmer came to me and said: "You have a good mare, but she will not be able to make that trip this winter; I have an old plug of a horse you can't kill; I'll let you have him and take your mare." It was a bargain; I took his "plug" and hitched him to my wagon and he was just the horse I needed. I drove one day and stopped to stay all night. Something told me to stop at a farm house just at the edge of the village. I said to the farmer where I stopped that I had been having bad luck. I was over 200 miles from my journey's end; I had lost a horse, was not well myself, had spent all my money except 75 cents. I must get off by daylight the next morning, or before. He said, "You won't leave this place to-morrow; you may consider yourself well off if you get away in a week." I asked the reason. He answered: "The Mississippi river is behind you and the Skunk river is in front of you. The ice is running in both. You can cross neither until the ice either leaves the rivers or gets hard enough to bear your weight and that of your horse and wagon."

I betrayed some emotion as I again related some of my troubles. He told me the country was new, but the people were human beings, and finally wound up by telling me there was a revival going on in the village and that I was the man they were looking for. I told him I was a minister, but had not come to preach. "Yes you have," said he. "We prayed the Lord to send you and he promised it." He invited me in the house and introduced me to the minister who was conducting the revival. He received me cordially and told me that I was to preach that night. He was about sick and the Lord had promised to send a preacher. "At the meeting the night before," he said, "he would have to draw the revival to a close," but the impression came to go on. The Lord would pro-

vide a preacher. As he told me that something seemed to say, "There, Moses, is your chance." I immediately replied that I would gladly relieve him that night. When I got through the feeling was intense in the audience. They knew that the minister had promised that help would come that night; now that I had accidentally got there and knew nothing of this matter, they took it as an especial manifestation of divine providence.

The upshot of all this was that I preached three times the next day and on Monday and Tuesday evenings. Many converts were made and we were urged to remain, but I said we will go in the morning if the ice will bear. They took up two collections for me which amounted to more than I would have asked them for a month's work. More than enough to pay all expenses to my journey's end. They urged me to stay all winter, but in the night I was awakened with an inner voice saying, "Go!" I started the next morning. When I got to the river I found it covered with rather thin ice. I carefully walked across on it, then went back and carried our babe across, bidding my wife to follow me, not too close—to keep not less than a rod behind me. I then pulled our light wagon across; then tied the long lines together and at their full length ahead led my horse across, the ice bending and almost breaking under him. I was the first, last and only one to cross that river for over three weeks. Within three hours of the time I crossed it the ice was breaking and running.

At that time I actually believed that God froze that river over on purpose to make a bridge on which I should cross to my work. First allowing me to stop and preach until I got the means to carry me to my journey's end. I now believe that I was directed to that place to replenish my exchequer, and that an angel told me just when to go.

EXPERIENCES WHICH LED TO SPIRITUALISM.

As an Adventist I received my death blow in June, 1862. I was conducting a debate in a large tent in Charlotte, Mich. My opponent was a scholarly and able man, but I had the advantage of him in that I had spent years in the study of every side of the question. He had been a Methodist pastor and had never really studied either side. The people gave me the victory, but I knew that I was whipped; not by Rev. Joseph Jones, my opponent, but by a spirit voice. Mr. Jones had told how happy he apprehended the righteous dead were in heaven. In reply to this I quoted, "The dead know not anything." "The dead praise not the Lord." "They are extinct; they are quenched as tow."—"They are not," etc., etc.

I then turned to my opponent and asked: "How can that, which is not, praise the Lord?" I paused a moment to allow my opponent and the audience to get the full weight of the question, when I heard a voice as plain as my own say: "How can that which is not be raised from the dead?" I knew the voice was not that of any mortal; besides that, I supposed that my opponent, and everybody in the audience, heard that voice as plainly

as I had. I expected to hear him say that God had sent a messenger from heaven to reply to my blasphemy; then I intended to acknowledge that I heard it, and to confess that I was not able to answer the profound question which that voice from the atmosphere asked. But he did not. When I discovered that no one besides myself had heard that voice it seemed to me more mysterious than ever. I blundered through the remaining part of the debate, and had the name of using up my opponent; but I knew that I was beaten.

Our debate was to be and was followed up with a several weeks' protracted tent meeting. The next night I was to preach; as was my custom, I went out into a grove to pray before going to the tent. While at prayer, what seemed a silent voice spoke to me, or, as it seemed, spoke within me, and said: "Is it not about time for you to answer the question propounded to you yesterday? 'How can that which is not be raised from the dead?'"

I answered, or undertook to answer, by running my materialistic arguments over. "I argued that the mind was not an entity; it is only a function of the brain. The brain takes bread, beef-steak and potatoes and grinds them up into thought, as the upper and nether millstones grind wheat into flour. The brain secretes thought as the liver secretes bile. Thought is a result of brain action; a dead brain does not act, therefore the dead can not think. In the resurrection the brain will be remade—reorganized; then men will again think. Then the thought came to me that the new thought will be the result of the newly organized brain; if that is so the thought can not antedate the brain which produced it. Thus it will be impossible to connect the post-mortem and the ante-mortem man. But, unless man is endowed with a consciousness of having lived his life, and with a memory of at least some of the important events in this life, it can in no sense be the same man. That would not make a resurrected man of me, but it would be a new man created expressly to take my place.

(To Be Continued.)

There are few things that a man guards with such jealous care as his religious holdings; and any criticism is regarded with suspicion, and perhaps at once resented as a direct attack upon tenets that are an inheritance fostered by careful education and that have become the foundation of his ethics. Often we find men who regard their religious conviction as a sacred trust, embodying the precepts of upright and beloved parents or instructors; and so strong are their sentiments that any approach to a discussion, no matter how delicately it may be made, is denounced with emphasis. Should these convictions be founded on logical or fallacious grounds, for the time being it is immaterial to the person concerned; for they serve as the basis of his self-government and can not be rudely shaken without doing untoward violence to his personal happiness and disturbing the equilibrium of that deportment which governs his social relations.—F. R. Fisher.

"Remember, boys," said the master, "that in the bright lexicon of youth there's no such word as fail." After a few moments a boy raised his hand. "Well, what is it, my lad?" asked the master. "I was merely going to suggest," replied the youngster, "that if such is the case, it would be advisable to write to the publishers of that lexicon and call their attention to the omission."—Tit-Bits.

THOUGHT FROM THE SPIRIT WORLD
—By Mrs. Yeatman Smith. 20 cents.

HOW LONG CAN THE STRONG-HOLDS OF PREJUDICE WITHSTAND THESE THINGS?

The following impressive account is given by a distinguished artist, one of the senior members of the corporation of the New York Academy of Design (equivalent to our Royal Academy). He is also known as the author of a much-admired memoir of a leading American artist.

This confirmation of the phenomenon of slate-writing obtained on the spur of the moment in his own studio, through a non-professional medium whose whole life since childhood was known to the narrator, and the striking testimony implicit in its contents, are most valuable. Surely it will encourage the S. P. R. to investigate this phenomenon to which they pertinaciously close their eyes. Q. V.

My Dear "Quaestor Vitae"—The remarkable test given me, in the seance of which I spoke in our recent interview, was of such satisfying character, so startling and so convincing, that I deem it worthy of a place in the list of formulated evidences that are confronting and confounding the derisive incredulity of our materialistic age. I am, therefore, happy to comply with your request, and give it in writing.

A young woman in delicate health, whom I have known for several years, frequently met in my studio an old gentleman, a friend of mine, a graduate of Harvard university and a man of high culture, who interested himself in investigating the claims of Spiritualism. One day, in a conversation upon the subject of spiritual manifestations, he said to her, "Helen, I am going to see Mrs. Mayer, the famous slate-writing medium; would you like to go with me?" The young woman's curiosity was so aroused by what he had just said of the mode of intercommunication that she gladly accepted the invitation to accompany him.

As soon as Mrs. Mayer saw Helen she said to her: "You are yourself a slate-writing medium." Helen replied that she had never witnessed slate-writing and was not conscious that she had any mediumistic power whatever. The seance followed, and Helen was deeply and excitedly interested. Strange and indescribable sensations possessed her, and seemed to give emphasis to Mrs. Mayer's declaration of her mediumship, the truth of which was soon verified in seances at which her sisters, my old friend and myself were present.

On one occasion about a month later, when I was alone with her in my studio, I said: "Come, Helen, let us hold the slate and see if we can't get some communication from the spirits." Accordingly we seated ourselves at a little oval table, one on each side, and placing our right hands on the table, held the slate with a small pencil on it with our left hands under the table. Presently we heard the pencil scratching as if some one were writing. With bated breath we listened until three raps, as with the pencil on the slate, signalled us that the communication was finished. I examined the slate and read what purported to be a message to me, signed "Elizabeth," the name of the wife of my youth, who entered the world of spirits when I was but 23 years old. I then asked her audibly to give me a message for our son, and again we held the slate as before. Immediately the pencil was heard moving rapidly. At the conclusion of this second writing I of course expected to see a communication from "Elizabeth" to our son "Alexander," now a man past middle life, but to my surprise the message was as follows: "Tell Aleck I have forgiven him.—Virginia." Virginia was the name of my second wife. The signature was so indistinctly written

that I could not be quite sure I had read it correctly. We again held the slate under the table, and I said: "The signature looks like 'Virginia'; am I right in so reading it?" Immediately the pencil moved, as with more strength, and I received the following message distinctly written: "Tell Aleck I love him, and have forgiven him.—Virginia." These few words were so weighted with emotional significance to me that I could not conceal my agitation. Helen, perceiving it, said: "Why, what's the matter?" "That message," said I, "is a rescript of a passage in my early life, filled with painful memories. It refers to events that occurred over forty years ago; no mortal but myself knows its meaning. It is a test that, as it were, rends the veil of the unseen and places me in the visible presence of my wife, Virginia." To Helen's questioning curiosity I outlined the explanation of the message, and of my evident perturbation.

Elizabeth's son was six years old when I married Virginia. He was soon informed by some officious neighbor that he had a stepmother, and that stepmothers were dreadful characters. The suspicious element in his nature thus aroused, he became alert to discover cause of complaint in her conduct. Every restraint laid upon him by me was charged to her influence. His deportment towards her was extremely disagreeable and entirely without justifying cause. Indeed, so offensive had his treatment of his stepmother become that when, at the age of nineteen, he proposed to devote himself to a seafaring life I encouraged him to do so. Accordingly he embarked on a ship bound for Calcutta. Becoming dissatisfied with the life of a sailor, he deserted the ship in Calcutta, where he remained for six years. Meanwhile his stepmother passed on to that higher life for which her pure nature, her high qualities—intellectual, moral and religious—had fully prepared her.

On his outward voyage Aleck had abundant time for meditation, and that serious introspection which is the forerunner of personal reformation. Under conditions so favorable to self-arrangement and self-accusation, his sense of justice asserted itself, and, banishing his suspicions regarding his stepmothers' influence, thronged his mind with memories of her unselfishness and her uniform kindly treatment. In his hours of loneliness, through all the years of his absence, her image was before him as an accusing angel whose accusations were but reflections of his own consciousness and self-condemnation. Thus chastened and softened to a tender and loving appreciation of her worth, the news of her departure touched his heart with a true penitent sorrow, and he hastened home. Almost immediately on his return, at his request, I went with him to her grave. As we stood over the little mound of earth, with tears of remorse and convulsive sobs, he leaned upon my shoulder and exclaimed: "Oh, father, how I have longed to return, that I might show her that I really honored and respected her, even while I behaved so badly and caused her so much unhappiness!"

In the light of this brief narration how significant and impressive becomes the message, "Tell Aleck I have forgiven him"—significant and impressive, especially coming, as it did, in the privacy of my own studio, and through the mediumship of a novice but recently aware of her psychic capability, and totally ignorant of the matter alluded to or of the circumstances suggesting the message.

How long the strongholds of popular prejudice and unbelief can withstand tests so accredited we can not determine, but surely rational impugment of such evidence is impossible.

JUSTICE.

THE TARDY INDORSEMENT OF THE SPIRITUAL BY THE MATERIAL.

Read Before the School of Psychic Philosophy by Mrs. Bradhurst Schiefflin.

This age and day is witnessing such development in science as must possess a profound significance to all who are interested in human progress. That the most advanced claims of metaphysicians, which have so generally been regarded as visionary, and even absurd, should all at once be positively verified by the methods of the physical laboratory, is a fact which is no less than revolutionary. It positively upsets many of the most fundamental assumptions of materialistic science, shows the fallacy of past therapeutics, and virtually relegates a great mass of scientific—so-called—literature to the waste basket or basement storage.

It is proven, through weights, and measures and chemical tests, that a man is mind and not body, that he is a spiritual, and not a material being. Psychic investigation and philosophy have proven a spiritual basis and entity and that the physical organism is secondary, resultant and expressive. Study in our school demonstrates an order of causation exactly the reverse of what has heretofore been accepted by conventional schools, systems and institutions.

I believe chemistry is conceded to be an exact science. When Prof. Crookes proved by chemical analysis that the physical products in the human body are helpful or harmful, in exact correspondence with previous or existing states of mind (as he claims to have done in numerous tests), there can be nothing more conclusive imagined.

It must truly gratify our small minority who have sacrificed so much in the cause of truth (heretofore generally unrecognized), to receive at this late day a full confirmation of our claims through the investigations of the physicists, who have (not knowing whither they tended), unwittingly studied psychic philosophy.

Undismayed by flippant and superficial criticism, and scholastic satire, a little band of Spiritualists have occupied this unrecognized position until it has become familiar ground to them; and now, conventional science, and popular theology, in heavy marching order, with sensuous tests, is approaching our territory on another side, and is startled at its discovery.

The power of spirit, scientifically regulated, and the power of suggesting and affirming in the building of body and development of soul, which students of psychic philosophy are so familiar with, is at last demonstrated and accepted in quarters where bigotry and ignorance have heretofore shut out the light of this newest and highest philosophy of the soul.

But those who have already explored this territory, and who came to it through the paths of intuition and spiritual perception, will not fail to cordially welcome the late arrivals who have come through the sensuous methods of the laboratory. There were Thomases in the early days. They are not undeserving because of their earnest search after hidden truth. Their testimony will convince thousands who are not prepared for higher kinds of evidence. It is a glorious thing that Truth is so many sided that, like Rome, all roads finally lead there when faithfully followed.

The great importance of the future practical outcome of this recognition that all primary cause is spiritual, can not yet be comprehended entirely by this school. The admission of the fact that man here and now, is not a body having a soul, but a soul possess-

ing a body, as a means of self-expression, will revolutionize the world!

Dogmatic theology—traditional theology—material medica and materialistic science, in every department, have all looked upon man as intrinsically and primarily a material being, and all their philosophies have been based upon such an assumption. In proportion as man has failed to recognize himself as a living soul, he has become subject to the limitations of sense, and unable to accept immortality—another boundless field for the energies of this school. See to it that every member of this organization is also a teacher as well as a learner. Behold a rift in the clouds! There is hope in the near future when there shall be a reciprocity of wisdom—a recognition of the Brotherhood of Man and the Fatherhood of God.

It is conceded then by this school that man is a spirit, not a material form—that his brain and body are developed by their occupant, and not for him. The immaterial property of his thoughts and emotions largely forms and regulates his physical organism! To grasp this great fact, with its logical relations, is the first step forward which will lead to his upliftment and mastery of outward conditions. The body can become our willing and harmonious instrument and thereby cease its restless and tyrannical dominion. An educated or developed consciousness is able to project ideals into actual and outward expression.

Again, the spirit, through a scientific exercise of its energy may positively transform the quality of its own temple of clay. By a careless abdication of this internal throne of our being we drop into a servile dependence upon circumstances both within and without. We have the God-given power—our birthright—to become superior to circumstances! Another great work for this school is to convey this fact to every mind within its reach. The very forces with which it is our privilege to build up and round out our spiritual, intellectual and physical faculties have been turned upon evils, negations and fears of Satan and Hell until we have at last grown for ourselves a great harvest of that which we profess to deplore. "Wipe out the words hell, damnation and the devil, and the world will be all the sweeter for it," says the great Canon Farrar of England.

Even well-meant efforts to get rid of evil, by holding it up for detestation, only makes it more fast in our consciousness. The true remedy then is to displace dark thoughts by entertaining spiritual idealism. Thought is ever pressing to embody itself and express its own quality. This law is as exact as mathematics or gravitation! Here, then, is presented another great branch of study for the curriculum of your School of Psychic Philosophy. Our great physicist, Sir William Crookes, president of the British Association of Scientists, with the weights, measures and chemical tests of his laboratory, has done the world a great favor by proving that thoughts are things. He has brought a seeming occult and shadowy truth into the broad light of noonday, and made it apparent to the sensuous comprehension of the masses. Although he can not weigh or measure thought itself, he can calculate its potency, and gauge its intensity, its quality and continuity through his physical chemi-types and vibrations.

The hitherto crude materialism of science is becoming refined, and this has been made possible through our much-criticised and beloved Spiritualist friends, and blessed God-sent mediums, who for 50 years have been the advance guard, the torchbearers of Truth, preparing the way of light and

making its path straight. Through the efforts of our martyrs and saints in this glorious and greatest cause, the inter-relation and unity of all things is becoming apparent, and the One Universal Life is felt to be back of all its multiform expressions. As the law of nature is becoming more truly interpreted its broad trend is seen to be not only universal, but beneficent. The science of today is becoming spiritual. There is no more sacred, and no more secular, but all is divine. Modern science, which in the past has only concerned itself with matter and secondary effects and expressions, is now, through them, working its way to a deeper primal and spiritual philosophy. Place this fact among our laurels, and be thankful that God has given us the privilege of doing and continuing a great work for humanity.

PSYCHOGRAPHY.

To those interested in the much-mooted phase of mediumship—"independent slate writing,"—so-called, the work of Fred P. Evans on Psychography will prove invaluable. It is a remarkable book. It contains the life and experiences of Mr. Evans—we may say thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as Captain Maryatt's sailors; for a mariner he was before mediumship led him out of his course. His slate-writings are truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in twelve languages on it, while the medium is conversant with one. This book should have a wide circulation, as it is calculated to become a standard testimony in favor of Spiritualism.

We have the book on sale. Price, \$2. postage 20 cents.

During the late war with Spain among the first food supplies to follow the American troops, whether in Cuba, Porto Rico or the Philippines, was Gail Borden's Eagle Brand condensed milk, and the Red Cross outfit was not considered complete without a liberal stock. Since the days of Dr. Kane, the exploring expeditions to the Arctic regions have deemed it their most important item of food. Lieutenant Peary only recently testified very highly of its value, and his present expedition was well supplied with it.

GRATITUDE.

Thank you, Old Time, for rolling on;
Thank you much for rolling;
My soul is weary of strolling,
Mid the thick mists of dawn.

Thank you, Oceans, deep, broad and wide,
Rev'rent thanks for rolling,
Each way (while I faint with tolling);
Your grand, time-making tide.

Thanks! Ye bright, starry gems of space,
For sounding loud Time's bell;
The problems deep your movements tell,
Give, soul, a nobler place.

Thanks! Great Cause of Motion and Life,
Many thanks for turning
Morn to night, night to bright morning;
There's one day less for strife.

—B. F. French.

According to Spahr's tables of the distribution of wealth in the United States, one-half of the people of our own country own absolutely nothing, one-eighth of the people own seven-eighths of the wealth.

An Old Nurse for Children.

Mrs. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

Spiritism



LUCILLE WESTERN.

EXPERIMENTS IN SPIRIT PHOTOGRAPHY.

Editor Light of Truth:

I have been much interested in the article of today's issue entitled "Spirit Photography." When Mr. Foster was in Boston some three years since, I visited his studios on East Newton street, to arrange for a sitting, being an entire stranger, I told him I wanted to come the next day (Monday) at eight o'clock in the evening, and did not want my face on the plate, but did not say whose I did want. He said if I did not want my face to appear I might as well come in the night as the day. I asked him if he objected to my taking along with me one of our better class of mediums. Not at all, he replied. At about 7:30 on Monday evening I called upon "Mrs. Stickney," one of our best and most reliable mediums, who is very strongly clairvoyant as well as clairaudiant, and invited her to accompany me to Mr. Foster's studio. On the way (it being but a short walk) I told her the arrangement I had made with Mr. Foster about not having my face appear in the picture. I also told her whose I did want, "Lucille Western's" and no one else. She said: I think you will be successful as she is going along with us. When we arrived we were received by a young man whom I had not seen before. I remarked: You are not the gentleman with whom I arranged for the sitting. He replied: That was my father, but it will make no difference. I repeated to him that I did not want my face to appear. He arranged his camera in the usual way and said: "I would like to have you both sit in front of the camera as I perceive you create a very strong battery." After being seated he darkened the room, so dark I could not see my hand held in front of my eyes. He said: I will now take the cap off the camera. Mrs. Stickney whispered to me: "Lucille is standing directly in front of the camera." After sitting for some time with no response, Mr. Foster said in a low tone: What's the matter; isn't it all right, then he laughed quietly and said they tell me if I want a picture I had better take the slide out. (He had forgotten it). After removing it he said: Now we will begin again. Very soon three raps were heard on the camera and he asked: "Is it all right." Three raps responded; he remarked: That is all now. I will send you the picture Wednesday (taking

my address). On Wednesday I received the picture.

Being so well pleased with the result I called on Mr. Foster the next Sunday to have him print several more of the pictures. I met the father. He said there was one feature of the picture he could not explain; that was the roses on the head, had never seen anything of the kind before. I told him I could. Whenever I attended Mrs. Bliss' circles I always carried a bouquet of red roses (usually jacks) and Lucille always came out of the cabinet for them. I have received several pictures through the "Campbell Bros." from her, and red roses were always in some way woven in.

She was simply acknowledging my gifts to her. Miss Western was very widely known, being one of the best emotional actresses of her day. (She passed on in 1877). I sent one of the pictures to her mother, "Mrs. English," then at the "Forest home." (She has since passed on). She pronounced it a very fine likeness of Lucille, but could not understand how the picture could be taken without Lucille's being in front of the camera. It was not, but I could not explain it to her. I have shown it to several of her professional friends and they all pronounce it excellent. Some months since one of your contributors suggested that a camera was not necessary to obtain spirit pictures. If so, why could they not in this case produce a picture before the slide was removed? To me the process is just as natural and governed substantially by the same laws that govern ordinary photography.

Why can a plate catch the impression of a star that the telescope fails to see? Simply because the sensitive plate of the camera can see further than the "object glass" of the telescope.

I could not see the spirit form standing in front of the camera because I do not possess that higher clairvoyant vision necessary to discern sublimated matter. But that it was there as the medium saw it was clearly shown by the impression on the plate, and as something cannot be created from nothing, the spirit form must be something substantial.

Mr. Foster is doing a good work in his line of mediumship by showing these human owls and bats that their power of vision is still in its infancy, and that they do not see objects, not because they do not exist, but simply because their eyesight, like "Sam Weller's"—is limited.

C. W. HODGDON.

Boston, Mass.

A QUESTION OF FACT.

I assert this to be a fact: J. Newton Gale, who left his mortal form at Olympia, Wn., in 1889, comes to me in spirit form, at my studio, in 1899, and answers the following questions clearly and distinctly:

First question—Did you, at the death of your mortal body, lose the memory of your earth life, which was clear to you up to that time?

Ans.—No. My memory was even more vivid after transition than before.

Second question—Do you lose memory of facts and occurrences at your spirit home by reducing your vibra-

tions so that you can communicate with me?

Answer—Not at all. Why, to lose my memory would be to lose my consciousness. That was only suspended for a few moments at death of my physical body—but it is never entirely suspended, even in sleep, in this life.

Now I claim that my credibility as a witness to the fact thus far stands unimpeached, and I hold that any one who disputes my testimony here given is bound to assume the onus probandi and impeach me, and prove that I have not had a communication from J. Newton Gale at my studio; or waiving that, he must prove that he knows more about spirit life in regard to memory than my brother does, who has had ten years of experience there, and who was recognized in the front rank of intellect for many years in earth life.

There are plenty of such facts in evidence. If they can all be disproved Spiritualism falls. If not, it stands, in spite of all the fads of all the fad-dists. And if an intelligent spirit gives his expression in memory, it is worth more to me than some strained "theory" is which contradicts him.

I will here state that in many previous communications to me, my brother has always sustained the vibration theory as accepted by leading philosophers in Spiritualism, but he teaches me that vibration implies a thing to vibrate, and can not be regarded as a storehouse. Memory is that and more; for it is a store of facts and also the use of those facts under the vibration of the conscious will. Yours for truth and common sense.

J. MARION GALE.

SOME FACTS IN REGARD TO THE OPEN DOOR OF THE FIRST BOSTON SPIRITUAL TEMPLE.

Christian theology is followed by its peculiar marks, such as selfishness, speculation, egotism, and many other properties unmentionable; and as a matter of consequence Spiritualists have suffered.

The Spiritual fraternity is an organized body having all the officers necessary, but no one is after office, pushing his neighbor to the wall; it is well known who is capable of filling an office. M. S. Ayer, the chairman, has filled the place for years independently as well as after incorporation. We have a large variety of speakers (I mean Spirits), such as Zoroaster, Hiram, Abiff, Phillips Brooks, Theodore Parker, Abraham Lincoln, Thomas Paine, Gladstone, William Lloyd Garrison and many others, ancient and modern. The Temple band announces the speakers the week before, who never fail to appear. The peculiarities of each speaker are easily comprehended by those who have heard them in earth life. Such as Bishop Brooks, whose speech is very rapid, or Thomas Paine, very earnest and decided. The medium, Mrs. N. J. Willis, of Cambridge, stands among the very first in the lecture field and has been employed the full season at the Temple. Also Mrs. Goff, who has given secret evenings in materializing, stands among the best of her class of mediums.

The music is fine, rendered by Mrs. Ayer, accompanied by the largest organ in the city (excepting one). The audience is small, but earnest and punctual, capable of appreciating what they hear, ever ready to learn more. The closing social Wednesday evening was very enjoyable, vocal and instrumental music, readings, etc. Such are some of the facts where the open door is maintained by mortals for the best success of Spirits and mortals also.

Boston, Mass. JOSEPH CARR.

THE CAUSE IN TORONTO.

Our association in Toronto is doing some good work under the able leadership of Prof. Samuel F. Meyers, and the interest in this field of thought is increasing rapidly. We are having frequent additions to our ranks, and this great truth is permeating the minds of the multitude and creating the desire for spiritual freedom in many hearts. We have also had in our midst the past few weeks Mrs. Wreldt, the well-known and esteemed trumpet medium, through whose labors here from time to time many have been brought to a knowledge of the truth. She kindly donated the receipts of one evening's trumpet seance to assist us in carrying on the work here, and which assistance we appreciate most thankfully. We unhesitatingly indorse her in her mediumship, and would cheerfully recommend her to all those desiring convincing manifestations of this special character. Last evening we were accorded the pleasure of listening to the Rev. Dr. B. F. Austin, lately deposed from the Methodist ministry because he had become too broad-minded for his church. Prof. Meyers gladly vacated the rostrum, and the reverend doctor received a royal welcome into the ranks of Spiritualism, in which field of reform it is his intention to labor. The world at large will gain by this procedure, for the ripe gleanings of a cultured mind, repressed so long through adherence to church government, will now burst forth with unbounded enthusiasm, and truth will prevail. May the good work roll on.—Arthur Shepherd, Secretary Spiritual Association of Toronto, 1158 Yonge St.

McKinley has started his second term restaurant.

LED INTO IT.

By Following the Habit of Friends.

As I took my Coffee in very moderate quantities, I really did not believe what my friends frequently told me, that coffee was the cause of the gas on my stomach, which has troubled me for, oh, perhaps, forty years.

I am now a little over 60 years old, and I know this gas trouble came on about the time I was 20, and has been with me ever since. I have denied myself almost every kind of food pleasant to my taste, but without any appreciable benefit.

All of my friends have known of my trouble, as it has been of such long duration. Some time ago I was called to nurse a sick friend who had Postum Food Coffee in the pantry and used it in place of coffee, praising it very highly. For about a week I used it as they did, as my only beverage, and the second day I noticed a change in my condition, and from that time on, I never had one attack of the belching of gas. The friends exclaimed, "Why, where has your trouble gone?" and every one in the house knew that I had been entirely cured by leaving off coffee and taking Postum Cereal instead. You can depend upon it that never since that time has coffee passed my lips, and never while I can get the food drink Postum. My stomach has grown so strong since that time that I can eat anything I like and now take great pleasure in my meals and in life altogether. I send you a list of friends whom I know have been greatly helped by leaving off the use of ordinary coffee and using Postum Food Coffee in its place. Some of these made very flat, poor, Postum on the start, as they only boiled it a few minutes, but it is generally known now about here that the only way to get the flavor is to boil it long enough. L. M. Graham, 729 Eighth street, Oakland, Cal.—Adv.

THE LIGHT OF TRUTH.

MISCELLANEOUS.

REV. DR. B. F. AUSTIN TO HIS ACCUSERS.

Canadian Methodism never, perhaps, witnessed so extraordinary a scene as that of one of its most prominent and learned teachers publicly announcing in the fullest manner to the congregation of preachers met to depose him from the ministry, his conversion to the philosophy of Spiritualism. Here are some of the facts and conclusions Dr. Austin told that congregation:

"It may be asked by some, what is the nature of these phenomena, the existence of which is supposed to demonstrate the theory of spirit return. I answer, it assumes a variety of forms, among which are the following:

"Sounds produced in wood, metal, or upon various objects in the room, evidently controlled by some intelligence and used as the media of conversation; the movement of objects such as chairs, tables, musical instruments, etc., without contact with the human body or without mechanical contrivance, such movements being intelligently controlled to answer questions, produce music, etc., etc.; the production of an independent voice directed by intelligence in conversation and in song; the presence of lights, such as are said to have accompanied spirit manifestation in all ages; the dematerialization of objects so as to allow the passage of matter through matter and its materialization again in original form; the production of written communications, or so-called spirit writing, under such circumstances as precludes the possibility of its being the work of the medium or of any of the circle; the materialization of hands or other parts of the body, or the full form, tangible and visible and capable of motion and able to move objects about the room, play upon instruments, sing songs, deliver addresses—all of which materialization and action and subsequent dematerialization taking place in the light and witnessed concurrently by scores of spectators; the levitation of the human form and the carrying of heavy objects about the room apparently floating through the air and often touching the ceiling; the production in some occult manner of flowers and perfume and the bringing of objects from a distance under circumstances that implied their passage through matter.

"All of the phenomena I have described, I myself have witnessed, except the passage of matter through matter, the levitation of the human body, and the production of flowers; and I have witnessed all this over and over again under circumstances utterly precluding the possibility of fraud.

"In the quiet home circle where no preparation had been made and no one anticipated a visit; in a room where all ingress or egress was positively barred and no confederate could be lurking; with the medium of continental reputation and with the medium unknown outside the limits of her home circle; under conditions rendering the production of the phenomena on the part of the medium or by any one in the circle a physical impossibility; in Toronto, Rochester, Detroit, Buffalo, Chicago, New York, under a great variety of circumstances and with full opportunity of investigation before, during and after the seance; with people to whom I was an utter stranger and with people well known; conditions of my own imposing and with a single desire to know the truth and that only. I have seen again and again, this phenomena produced, heard these voices from the angel world,

caught their living words of instruction and inspiration fresh from angelic lips, seen their forms materializing and dematerializing like a cloud vanishing from sight; held them by the hand and have felt their hands in benediction on my head and have learned to know and trust and love those inhabitants of the spirit world, even as I know and trust and love friends in the flesh."

UNIVERSAL RELIGIOUS LIBERTY.

To the Editor: I should like to say a few words regarding Mr. Livesey's article under this heading in your paper of the 20th ult. Mr. Livesey defines religious liberty as meaning "liberty to believe and act as people wish, until in action they trespass upon the rights of others," which is a good definition, and yet he seems to think that the man who desires more than one wife should not be interfered with by the law, or it would be persecution.

I join issue with your correspondent on this point. Does he maintain that a Mormon who has more than one wife does not trespass upon the rights of others? Are not self-respect, a pure conscience and freedom from all debasing conditions part of the rights of a civilized woman? Does a "good, fat purse and a big, loving heart," entitle a man to lower and degrade a woman?

To say that the rights of the women passing under the names of wives of a Mormon are not trespassed against is the flimsiest sophistry.

Mr. Livesey then mystifies himself and tries to do the same to his readers, by instituting a comparison between a woman becoming a nun and one married to a Mormon, but the comparison is wholly irrelevant. Two wrongs do not make a right.

The true comparison would be, and Mr. Livesey had better put the question to the next mother he meets that is inclined towards Mormonism: "Which would you prefer your daughter to be, the wife of an honest man who would be entirely devoted and loyal to her and thus be purified and progressive in soul development, or one of a set sharing a husband between them and being degraded and dishonored in consequence, the only consolation to a wounded conscience being the thought that her condition is legalized by man-made laws, if there is any balm to be found in that direction."

All the most enlightened and civilized nations of the world agree in the conception of a true marriage as that between one man and one woman at a time, at least.

The spirit spheres advance a step further and say one man, one woman, through time and eternity.

A woman that becomes one of a number of so-called wives must inevitably and in exact proportion to her plane of refinement suffer in moral character and dwarf her soul development. It must surely be a strangely twisted moral perception that thinks she suffers no harm in such a position.

Mormonism is one of the rank weed-growths that is nourished by an uncultured and superficial state of society and is a good example of the way in which it confounds license with liberty.

To reinforce this view of the matter I appeal to Ruskin, who is right again here, as he generally is: "The essential thing for all creatures is to be made to do right; how they are made to do it—by pleasant promises, or hard necessities, pathetic oratory or the whip—is comparatively immaterial.

A. K. VENNING.

FOR AND ABOUT WOMEN.

Nine-tenths of the born leaders of men are women.—Chicago News.

The International Council of Women takes place in London June 26 to July 4.

Susan B. Anthony and party sailed for London on the steamer Menominee, June 3.

Over fifty American women will participate in the International Council in London, and many more have signified their intention of going.

Baroness Suttner is the only woman admitted to the gallery as a spectator of the proceedings of the peace conference. This is a recognition of the writings of the baroness, which have aroused Europe more than anything else has done on the subject of peace, and is credited with having inspired the czar to call the conference.

Women are excluded from all departments of the Columbian University, Washington, D. C., but those of arts and science, but in these, twelve took degrees and received four out of the eight prizes conferred. Four women took the degree of Bachelor of Arts, and three the degree of Bachelor of Science.

An association of London women conducts the congenial business of caring for window-boxes and growing flowers for balconies and small gardens. It will take the contract of fitting a bow-window, a conservatory, little or big, or will look after the half dozen or more drawing room plants that one may possess. The enterprise contains a possible suggestion for women in this country.

A copy of a curious newspaper has been found in the French national archives, says Literature. It is dated Jan. 4, 1808, and is called L' Athenee des Dames. The articles are evidently written by women, and the object of the paper seems to have been an attempt to place women on an equal footing with men. The feminine pioneers of 1808 were evidently nearly a hundred years ahead of their times. La Fronde, the Parisian newspaper written, printed and published by women, is now in its third year, and appears to be successful, while only one copy of L' Athenee des Dames is to be found.

Do I believe in the transmission of ideas? Certainly. Who doesn't? Why, from the time I was three years old I have seen the truth of the old saw, "Talk of the devil and he will appear." Some one comes near us; we unconsciously begin to talk about him, and presto—the person appears before our eyes. We haven't begun to touch the hem of the garment of the phenomena of mind yet. We have thrown away every atom of our energy into material achievements, into getting the almighty dollar. We have thought of nothing else but to tunnel through mountains, bridge chasms, transform the deserts, build cities and make slaves of the forces of nature. The realm of the mind is a vast continent that has yet hardly been explored—to say nothing of being cultivated and developed. Thought is something as real as electricity or any other force, and there is no reason why it should not travel between widely separated persons just like wireless telegraphy.—Susan B. Anthony.

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Department of Astrology

Conducted For This Journal by Haze-rigg, the Astrologer.

The Sun Enters Cancer June 21, 1899,
11 a. m., Washington.

Mercury rules the figure at the Summer Solstice, with Mars close to the ascendent in good aspect with the Sun, who is well fortified in the midheaven, thus assuring stability to national affairs during the ensuing quarter, a just and aggressive foreign policy, notwithstanding which our diplomatic relations conduce to perplexity. The tenure of a high official will be endangered toward the middle of September, there will be considerable agitation in the postal and telegraph systems, and a severe accident by rail is likely about August 30th. A crop of scandals will attract attention near the close of August. Some notable deaths will occur, one that of a well known statesman, and another a prominent individual in the art world. Public buildings will be in danger of fire or collapse, and real estate interests will suffer. Bubble companies will be floated, and unfortunately will prosper for a time, at the expense of gullible enthusiasts in quest of easy fortunes. Women and children will suffer much in health during the quarter, and mortality will be augmented through bowel distempers and peculiar diseases of a febrile character. The Uranus influence in connection with these cases will occasion much difficulty in their treatment.

In the Middle States there will be explosions, damage to buildings, and many instances of incendiarism, particularly at 80 degrees W. Strikes or labor demonstrations at 90 degrees W. near Sept. 1st. At Denver the sign Leo rises, and Venus is afflicted in the midheaven. Many annoyances will attend the aristocracy in that region, and some unpleasant disclosures will affect the social world. An amplified divorce calendar may be anticipated. Much unrest among the masses in the western states, and some startling calamity will happen a building or mine.

The weather for the summer period will be exceptionally warm, with humid atmospheres, and many wind storms and destruction of property in the middle and western states.

At London the Moon is coming to the eastern horizon, in conjunction with Uranus, quadrature with Mars, the ruler of the figure, in elevation, and afflicted by an opposition from Venus. Saturn occupies the second mansion. This presignifies a very disquieting state of affairs for Britain, a bellicose tendency in the public mind, and a trying time for the peace authorities. A martial spirit pervades the governing factions, and serious international involvements are quite probable. Court scandals will be in evidence. Many deaths among the titled class. The Sun in the house of death, and ruling the royal sign Leo on the midheaven, is significant. The queen's natal sign is on the cusp of the 8th in this figure, while her horoscope is afflicted by some very evil transits before the close of the year 1899.

At Madrid a very turbulent disposition rules the populace, and violent demonstrations on their part are to be feared. This unhappy government will have much turmoil to combat. In December, 1899, Mars will accentuate the destructive reign of Saturn and Uranus in her ruling sign. There will be

clamorings and dissensions among her own people, a further loss of possessions, and friendless and alone she copes with the cumulative consequences of prolonged misrule.

Mars close to the meridian at Paris, having just culminated at Berlin, and squaring the Moon, Uranus and Venus from the equinoctial angles between longitudes 8 degrees and 30 degrees E., portends a crisis in the European situation. The transit of Mars through Virgo is especially ominous of danger to the Turkish reign, and his affliction of Venus and the Moon threatens a revival of those hideous massacres and debaucheries of women and children which have so repeatedly obscured the light of Islam.

The movement of armies throughout Europe is not an improbability before the festival season shall have passed away.

TOTAL ECLIPSE OF THE MOON,
JUNE 23, 1899.

There are two eclipses in the month of June, 1899, the first being of the Sun at the lunation on the 8th, and the other an eclipse of the Moon. Each exerts an ominous influence upon our affairs, though invisible in this locality—the first by reason of its incorporation with the sign Gemini, which rules the United States, and the latter because of its totality and visibility on our western coast.

According to an old aphorism, "There shall be many troubles in that year wherein there is an eclipse of both the luminaries during the same month." The significations of these two eclipses would seem to justify the soundness of this enunciation.

AT WASHINGTON.

At the time of the lunar eclipse, Mars is in the eastern angle, in quadrature with Venus, in the midheaven. Those in power will not wield a popular influence with the masses, and some public measure or move will elicit severe criticism. The government will do well to act cautiously, and to guard against insincerity in the ranks of its professed allies. Matters will not be plain sailing for local municipalities, and high officials will suffer embarrassment and position. Complications in diplomatic circles may be anticipated. Evil report will attach to the higher ranks, and scandal mongering will ensue. Jupiter in the fourth, in good aspect with the luminaries, promises well for agricultural interests west of the Mississippi. There will be a bountiful harvest of fruit and cereals. Much crime and ill health on the Pacific coast, and troublesome times in the conduct of prisons and hospitals, and casualties through a railroad accident. A serious explosion will occur in one of the eastern states. Aries culminating at Denver and the malefics afflicting the second, fifth and eleventh houses, presignify a disastrous calamity in connection with a place of education near that longitude. Much immorality is to be apprehended, and a depreciation in the market values will disturb the speculative world.

AT LONDON.

Depressed financial conditions will eventuate, and commercial failures will be plenty. The death rate will increase and a noted woman passes

away. Liverpool will benefit commercially through the influence of Jupiter.

AT CONSTANTINOPLE.

Mars is culminating, the Sun opposes the Moon from the 8th, and Saturn and Uranus are rising. The Eastern question is approaching a grave crisis, and the rule of the pashas is doomed. A heavy war cloud hangs over the land of the Turk. Virgo is not felicitous to the Ottoman empire.

AT CALCUTTA.

Death of a high dignitary is indicated, and an assassination in official circles. Epidemic diseases will be prevalent, and man and beast will suffer through scarcity of grain.

AT MANILA

the disposition of the arbiters is most portentous. Uranus is elevated, in opposition to Venus, and square with Mars, while Saturn and Neptune oppose each other from the midheaven and nadir. Distressful complications will harass the administrative powers, a condition which no finesse or display of force can circumvent. The native islanders will charge unnecessary coercion, and treachery and rapine on their part may be expected.

AUSTRALIA

will suffer heavily through officials' speculations, and upheavals in the forces of nature will endanger the farming and live stock interests. Coast vessels will encounter violent storms, and many shipwrecks will result.

This eclipse rules for five and one-half months. Some of its most direful effects will be felt when Mars squares the luminaries in the second week of August, also near the 24th of September, the equinox being in quadrature with the ecliptic point. Therefore the atmospheric inclemency characteristic of that period will be much increased, and cause great destruction. The middle of November will also witness some marked effects.

Incidentally, there is danger of loss of positions, illness or business complications for those born close to March 22nd, June 22nd, Sept. 24th or Dec. 23rd of any year, or whose ascendent, midheaven or Moon held the first degree of Capricorn at birth. This will especially apply to those born in '42, '44, '49, '63, '66, '71, '85 or '86.

HOW THEY WOULD SPEND IT.

To the Editor: Let me tell you what I would do with five million:

Be bowed beneath its weight of woes, until I should resemble a government stamp, licked so well as to stick without being pulled away; be white-headed, stooped-shouldered, having Bunyan's "pack" upon my back.

Be afraid of the wind through the keyhole, thinking it the burglar's key; watching the arena, in heart-quake frenzy, of the Bulls and Bears as "stocks" went up or down.

Be so worn out that no rest could come, but a permanent "nightmare" would rest by my bedside, of the memory of letters that came, asking for a piece of the millions. From every church society, missionary and most likely every "trust" formed in this country and Canada; be devoid of harmonious vibration in my stomach, otherwise called dyspepsia, from my cook's dinners; be troubled with dress-maker, milliner, shoemaker and what not, that would overturn their stocks that I might have the best; to lose all power of locomotion, from my being carried from place to place, with my "coach and four." To be called wise when I might be a fool, a sage, when the world knew I was a donkey; to be hated by the poor, envied by the

sick, taken in by sharpers; and finally be so devoid of that soul-rest, which is the true panacea of all life's ills that I should miss my "route" to the Kingdom of Heaven—That is what I would do with five million. Do without it and still be sick.

Moline, Ill. ABBIE W. GOULD.

To the Editor: Your question, "What would you do if you had \$5,000,000?" has bothered me a great deal, and I wish you would desist. Such questions are distasteful to me, and you thresh too much old straw!

The former question involving the sum of \$500,000, I saw at once was too small an amount to talk about, and so paid it no attention. The question as to what to do with \$5,000,000 I considered an easy one, and was going to answer it right away. But in getting my ideas into definite shape to put down in black and white I find unforeseen difficulties and complications that I can see no way of straightening out, unless you will kindly increase the sum to \$5,000,000,000, so as to cover about all the "sound" article that there is.

It may be objected that this is dodging the question; but if I had all the money there is, that would necessarily include the stipulated \$5,000,000, and I would do with it the same as with the rest, see! My difficulty in dealing with the question comes up in this shape: If the Bible is right in declaring that the love of money is the root of all evil (and I am a strong believer in the infallibility of the Bible on this particular text) then it follows that its possession is the stem and branches of the tree; and the fruits thereof we are all acquainted with. This is why your question is such a vexatious one, and such a poser to answer in a satisfactory manner. In all candor and seriousness I confess that I cannot see my way as to how I could handle \$5,000,000 so as to benefit the race. But if you will only increase the allowance by the addition of three ciphers I can make it very simple for you.

If I had practically all the gold there is I would immediately enter upon a scientific research with a view to ascertaining with accuracy the very deepest place in the bed of old ocean. There I would deposit the whole amount of my "property" on compound interest at the natural rate of, say —? per cent. Then I would die happy, and my sojourn in the spirit land would be made glad by the prospect that when the cycles had rolled round and I were reincarnated into this material condition of existence again, my investment would have so increased by the very laws of finance that it would naturally turn the whole planet of earth into a solid nugget of gold, from center to circumference; and it would be all mine!

Incidentally to this the principal felicity, my move would force all the living sons and daughters of Adam and Heva to find some other way of living together on the planet than by gambling and fighting over a perfectly useless dross.

Now that is the way it looks to a California gold miner with prospects of his own, and if it is not a satisfactory answer to the question I will have to give it up, as I can think of no other solution that would be satisfactory to me, and of any real benefit to humanity.

Z. C. FERRIS.

Pleasant Valley, Cal.

P. S.—How long it will take to transform the earth into a nugget of gold can be readily figured out once the natural rate of interest is ascertained. Will some reader of Light of Truth be so kind as to assist us with that datum.

DONNELLY'S "RAGNAROK."

Imogene C. Fales in "The Arena."
Excerpt.

Ragnarok in Scandinavian mythology is the "Twilight of the Gods," or the end of the world. It is generally interpreted as a prophetic description of the final conflict between good and evil; the passing away of one order or plane of life, and the beginning of another; the "Twilight of the Gods" referring to the moral and spiritual darkness and desolation in which the world will be plunged when the old order is about to give place to the new.

The word in its definition corresponds to the Hindoo conception of the end of a Brahma-Kalpa or Manvantara, an immeasurable period of time when the destructive and constructive forces of nature are in full play, when one order of things passes away, and a new order is established; not gradually, through the ordinary processes of evolution, but suddenly, through the stored up explosive energy of great cyclic processes when cosmical, planetary and social forces unite in effecting world-wide changes.

The same idea, more literally expressed, is found in the Hebrew Scriptures in the prophecy of the destruction of the world, the present cycle, and second coming of Christ.

While the cataclysmic processes which Ragnarok represents are believed by many to refer to the closing years of the present cycle, when the tenth and final "Avatar of Vishnu"—a new incarnation of Creative Life—is to take place, and the old order of things destroyed, Ignatius Donnelly applies them to the remote past, when the first great cycle in human experience had reached its zenith, and a new cycle was about to begin. He does so, not ignoring the fact that inasmuch as history repeats itself, that which has been may be again.

He says: "If we fall again upon 'Ax ages, sword ages'; if 'sensual sins grow huge,' if brother spoils brother, if Sodom and Gomorrah come again, who can say that God may not bring again out of the depths of space a regenerating comet."

Pervading the book is the old oriental karmic idea of ethical retribution, rooted in universal law influencing the whole economy of the universe, and in its aggregate capacity determining the fate of nations and of the globe itself.

"As ye sow, so shall ye reap," is the expression of an occult law that sends its trailing network of influences from the individual to the whole planetary system.

According to Mr. Donnelly the first condition of mankind was sinless. Between the creation of man and his fall, a vast interval of time intervened, and during this period the race attained a high degree of civilization. This was the Golden Age of perfect happiness, when man was one with God, and the soul inspired knowledge as the lungs inspire air.

Perpetual spring reigned; cold and storms were unknown; the earth brought forth spontaneously fruits and flowers, and joy and happiness reigned supreme.

This condition of primitive man was what Swedenborg called "The most ancient church," the word "church" merely signifying the exalted spiritual plane of the race.

Gradually, very gradually, a change took place, a change marked not by years, but by centuries. The germs of evil latent within the soul—germs derived from an animal ancestry—began to develop; the lower nature with its appetites and passions encroached on the higher; darkened its intelligence, and blotted out its intuitive

forces through which knowledge had been received. Man fell. Lower and lower sank the race, until a climax of wickedness was reached. Men became human monsters, living only for selfish, sensual gratification. The warmth and light of love had left the soul, the icy rigors of sin and death had entered. The world had ripened for destruction—the end had come. The first cycle of human existence had expired—a new cycle was about to begin.

Suddenly as a bolt from a clear sky came the collision between the earth and a comet that changed the whole face of nature and destroyed all but a fragment of the human race. The chaos of social conditions had become part of the chaos of an epoch of world-wide destruction.

The blow dealt, the earth changed the angle of inclination of the earth's axis that up to that time was perpendicular to the plane of its orbit, revolutionized the climate of the globe, destroyed the warm climate of the tertiary period where fruits and flowers flourished within the present Arctic circle.

Paradise was at an end. No longer existing in the soul, it ceased to exist on earth. Storms and tempests, howling winds and driving snows, the terrible combat of man with nature, the still more terrible strife of man with man, in the fierce struggle for existence, took the place of the summer warmth and peace of the long Edenic state.

The lurid, awful beauty of the following description of the "crash of matter and the shock of worlds" can hardly be matched in literature:

The arrested motion of the comet was converted into heat. A vast heat preceded the fall of the debris of the comet by a few minutes or hours. As the comet entered the earth's atmosphere and combined with it, it emitted thunders, roarings and hissings that shook the globe.

Then came the fall of stones, gravel and clay dust, darkening the heavens, leveling the valleys, tearing down hills. The gases of the comet fell in great volumes on the earth; they ignite, and the glare of a Titanic conflagration rises. The earth is on fire. The rivers, lakes, the ocean itself, evaporate.

For years the heat lasts, but gradually it abates; then electrical action begins; condensation commences, clouds form, the veil between the earth and the sun grows denser. The sun's rays are shut out. More condensation follows. The cold increases. The heat has carried up one-fourth of all the water of the world into the air. Now it is condensed into a black cloud. A fall of dense clouds, miles in thickness, enfolds the earth. No sun, no moon, no stars, are to be seen.

Day has ceased to be. Then the outward atmosphere begins to discharge itself. The great work of restoring the waters of the ocean to the ocean begins. It grows colder, colder, colder. The glacial age has set in. The pouring rain turns into snow. Gigantic snow beds are formed, which gradually solidify into ice. Glaciers enter the valleys; the temperate regions become Arctic.

In the midst of this darkness, cold and snow the remnants of humanity wander over a desolated and darkened world, living on the barks of trees, or on the bodies of animals. For years the rain and snows fall, and as the clouds are drained they become thinner and the light increases.

At last the great luminary breaks through the clouds and looks again upon the wrecked earth. The mild eternal summer of the Tertiary age is gone, the battle between sun and ice continues. Every north wind brings us the breath of the snow, every south wind is part of the sun's contribution



to undo the comet's work. A continued amelioration of climate has been going on since the glacial age, and, if no new catastrophe falls on the earth our remote posterity will yet see the last snow bank of Greenland melted and the climate of the Eocene re-established in Spitzbergen.

To those who see that nature moves in cycles; that all human progress is in an ascending spiral; and that in the revolutions of these spiral movements we touch and reproduce many of the forms and conditions of life through which the race and even the earth have passed, this description of the fall—as the rounding of the first great cycle of human existence—is filled with deepest meaning. It shows that when a climax in civilization has been reached, and a cycle completed, that the fall from the height attained is repeated; that sensuality and corruption again gain the mastery over the higher nature; that these corrupt conditions spread through every part of social life, until they undermine the fabric of government and the life of the nation.

This world-wide climax in human development has now been reached; the age has culminated; a great cycle of time dating from the fall has nearly rounded or completed itself, and a new cycle is in process of development.

The arc of the circle is approaching a point, corresponding to the crucial point in the preceding cycle. The orbit of civilization is passing into what may be called a cold region in space. Disturbed conditions will increase until the developing forces of a new age supersede the old, and adaptation is established between man and his new environment.

The cycle now passing has expressed a plane of life in which the lower animal propensities have dominated the higher and distinctively human qualities.

It has been marked by the same struggle for existence that prevails in the animal world. The history of that struggle has been the destruction of the weak and survival of the strong. Its different stages have been marked by military, priestly, imperial and competitive-industrial rule in which the people are held in subjugation by a dominating class.

Competitive industrialism, the latest and in some respects the most terrible phase of the struggle for existence, has culminated in monopoly—the combination of the strong against the welfare and happiness of the race.

This is the apotheosis of crime and inhumanity before which the world is asked to bow down and worship. It marks the turning point of civilization, either a reversal to lower conditions in which all that has been gained through the ages in the way of freedom and progress will be lost, or else the overthrow of monopoly and the beginning of new and higher social conditions.

Right here is the point of danger—the inevitable conflict between the old regime and the new—a conflict that is in the nature of things and can not be avoided or long delayed.

"Over the events of life," says Draper, "we may have control, but none whatever over the laws of its progress.

There is a geometry that applies to nations an equation of their course of advance that no mortal can touch."

Were our vision finer and could we see more clearly into the laws governing human progress, we would be able to measure to a mathematical fraction the amount of friction that the change will involve. On one side stand all the traditions, laws, customs and vested interests of the ages; all the great institutions of learning; the press, the pulpit, the school, the college, that are interlinked with the prevailing social system and form the basis of its support.

Resting upon this mighty foundation of stratified thought is the competitive industrial system that has reached its apex of power in monopoly and in the creation of a powerful plutocracy controlling the avenues of education and of trade and the administration of the government.

These form an almost invulnerable bulwark against the progressive forces of the times.

On the other side is the stupendous incontrovertible fact that in the culmination of the competitive system in monopoly, a point has been reached where increasing crime, debauched morals, and the growing poverty and wretchedness of the people will render a continuance of the system impossible.

In this great change that is now impending, not only will the classes and the masses meet in a life and death struggle, but as the great wave of western civilization sweeps round to the point from whence it started, and the East becomes the battle scene of the warring nations of the world, then will also begin the colossal strife that will change not only domestic institutions, but the map of the world.

And this world crisis, this dying old age and dawning new one, this shaking of thrones, principalities, and powers, marks the beginning of that august period known as the second coming of Christ.

Just as the first physical advent was inevitable to the consummation of the old pagan world, and the ushering in of the Christian dispensation, so the second and spiritual advent is inevitable to the consummation of this age and the beginning of the new.

We are rapidly moving forward out of the old Adamic cycle of the "fall," into the Christ cycle of redemption, with its social expressions of "Liberty, Equality, Fraternity," so that as the great struggle between light and darkness, Ormuzd and Ahriman, takes place, and the "Twilight of the Gods" again darkens the earth—we will know that it is the darkness that precedes the dawn of a new day in which Paradise will be regained, never more to be lost.

Ignatius Donnelly has written a remarkable book; a book that every one who is interested in metaphysical and sociological questions should read and closely study. For in the ever recurring cycles of existence that which has been will in some shape or form be again, until we pass from off the plane and out of the circle of experiences where they occur.

IMOGENE C. FALES.
Bensonhurst, New York.

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Trust not the man who praises you
 and speaks disparagingly of others.

Add to the sunshine of existence by
 doing your part toward making others
 happy.

The Louisville Courier-Journal fa-
 vorably remarks that perhaps Agui-
 naldo has a New Jersey charter for
 his rebellion.

At a banquet of editors a guest was
 asked to give the toast "Woman."

"Woman," said he, "the fairest
 work in all creation. The edition is
 large, and no man should be without
 a copy."

Most anybody whoknows enough can
 learn something from most anybody
 else. Somebody says: "If you were
 me and I were you, what wonderful
 things we both would do! But suppose
 we try each other to vie, with the
 other's wishes to comply?"

Don't be jarred by feelings that you
 are liable to be inconsistent. Incon-
 sistency is a sign of intellectual
 growth. It means that the soul has
 had a chance to peep out beneath the
 folds of ignorance oftentimes so care-
 fully drawn about it by the material
 selfhood. Emerson condemned con-
 sistency and he was called cold, un-
 feeling, and callous, but he knew,
 what all men learn who can change
 their views, that inconsistency is a
 mark of increasing wisdom. It is the
 consistent man who holds tight to the
 foibles, follies and prejudices of his
 early life. He doesn't grow.

THE PATHWAY OF THE SOUL.

The struggle of the psychical pow-
 ers is to be freed from the dominion of
 self. That freedom gained is the first
 great release. We then come into the
 larger selfhood, which comprises all
 other selves. It is the true selfishness.
 Seek the annals of history in vain for
 a heroic life that has been dominated
 by motives of what is termed selfish-
 ness, the desire first to gratify the
 selfhood. Men may talk about the in-
 stinct which prompts to self-preserva-
 tion as the first law of nature, but so
 far as the enduring memory of men
 is concerned, facts and history are
 against them. Myriads of lives are
 daily immolated on the altar of sac-
 rifice, and this sacrifice is the blind
 groping of the soul for the release
 which comes only when opportunity
 is made for the development of the

psychical powers—those feelers which
 reach out constantly from the growing
 soul, for something higher and better.
 There are men and women, many of
 them, who feel the wounds of others
 as keenly as their own. It is the
 chastening of discipline, the soul's
 sculpturing. Here we have the God-
 ward strife of mankind. It is inherent,
 and the last to assert itself. When
 the physical forces have run their
 length, the psychical forces begin to
 play upon the charred embers and
 gradually fan them into new life. The
 man then grows both ways, physically
 and spiritually. He has overcome.
 He is freed from the narrow selfhood.
 He is ready to take on the psychical
 nature, just as when a babe he was
 ready to take on the animal nature.
 All babes are mere animals. They
 think as they feel and feel as they
 think. Myriads of men are babes in
 this essential particular. They are
 animalized soul forces, and of course
 the self is the first and only integral
 thought of their existence.

The new life must first be desirable.
 There is no coercion in the soul's
 higher unfoldment. The desire must
 become all-powerful. Once those con-
 ditions gained, the struggle for
 mastery is well nigh completed. The
 charge, "Seek and ye shall find, knock
 and it shall be opened unto you," is
 then understood. The man is breath-
 ing still, though differently. He is the
 same man more largely endowed. He
 has reached the threshold. He sees
 himself—the hardest task ever set be-
 fore the budding, warring, striving
 soul. Viewing thus the diorama of his
 soul he sees and feels the souls of his
 kind. Their joys and griefs affect
 him as his own. The microcosm is
 apprehending the macrocosm. God is
 very near, in fact, the indwelling con-
 sciousness, and having found this sub-
 lime home He is sure to light up the
 charmed corridors and chambers and
 make them sure as heaven. Here,
 then, is the pathway to unselfishness.
 To this the grinding, plodding of the
 multitude is surely tending. In the
 struggle is it any wonder that the
 "last shall be first and the first last?"

The newest thing in wireless tele-
 graphy is the theory of the novelist
 Ian Maclaren (Rev. John Watson),
 that costly electric transmitters and
 receivers are not always necessary for
 the sending of messages to any quar-
 ter of the globe. He says waves of
 ideas and emotions may be sent back
 and forth between persons wholly sep-
 arated, just as electrical waves travel
 between two points without wires. He
 declares sympathy is the medium that
 carries the thoughts and that distance
 makes no difference. He says: "I be-
 lieve it possible for people hundreds
 of miles apart to signal to one another
 without wires. Between you and the
 person there must be a common feel-
 ing. It most frequently makes itself
 felt in the hour of trouble and is often
 a call for help. The correspondence
 here is between heart and heart, and
 the medium through which the mes-
 sage passes is love."

Nature has nothing to do with mid-
 dlemen. Some time or other there will
 be an industrial system which will
 have nothing to do with middlemen.
 Nature allows nothing to intervene
 between its laws and the individual.
 There are no fictitious markots in Na-
 ture. No middleman or commission
 fiend stands between its bounty and
 the partaker thereof.

If it can be said of each one of us
 after we are gone: "He loved and was
 loved," that will constitute the great-
 est success, in fact, the only success,
 of life.

NOTES AND COMMENTS.

Hawaii being one of the footholds of
 the new American "Imperialism," it
 is but reasonable that the fruits there-
 of should begin to bud. The United
 States steamer Solace, from Manila
 and Honolulu, last week, brings news
 that Hawaii planters are planning to
 introduce Italian labor on the planta-
 tions. A few months ago Colonel F.
 A. Schaefer sent to the Italian govern-
 ment copies of the labor contract, la-
 bor laws and full descriptions of plan-
 tation accommodations. Attention
 was drawn to conditions as they will
 be when American laws were extended
 over the islands. By the last mail
 Colonel Schaefer received a letter
 from Rome stating that the contract
 and general plans were satisfactory.
 The Italian government will permit
 the enlistment and shipment of un-
 limited numbers of the peasant class.
 Planters have not taken final action
 in the matter, but it is expected that
 10,000 Italians will be imported via
 Japanese and Australian ports during
 the next year.

* * *

Mrs. Eddy, the business end of
 Christian Science, tells us that she
 spent three years in retirement "to
 search the scriptures and ponder her
 mission." During that period the sect
 which she now so vociferously claims
 as her own, was incubated. But what
 about poor old Phineas P. Quimby?

* * *

The first recognition won by the
 rising young writer, Ella Higginson,
 was as a poet. A few years ago there
 appeared bits of verse fraught with so
 much feeling that they sprang into
 immediate prominence. Here is a
 stanza from one of them, "God's
 Creed:"

Forgive me that I hear thy creeds
 Unawed and unafraid;
 They are too small for one whose ears
 Have heard God's organ played—
 Who in wide, noble solitudes
 In simple faith hath prayed.

* * *

It is an ill omen for the success of
 the peace conference that the power
 which for nineteen centuries has made
 most for the peace of the world (i. e.,
 the papacy) will not be represented,
 says the Catholic Mirror.

This is one of those jokes which al-
 ways accompany the serious consider-
 ations of life. As it is but a step
 from the sublime to the ludicrous, the
 interjection of the papacy's peace rec-
 ord into the conference at The Hague
 must be put up with, a good deal,
 we suppose, as one Mark Hanna re-
 gards the latest cartoon which repre-
 sents that sapient patriot as "The
 White Man's Burden."

* * *

The innocence of Captain Dreyfus
 is now in a fair way of being decided
 by a competent tribunal. Mme. Drey-
 fus secures all she asks for in the new
 trial, but Dreyfus has still a hard
 fight before him. His only hope is
 contained in the fact that the civilized
 world, what there is left of it, is
 watching the case closely and intelli-
 gently, and no matter how the army
 martinet may hate him, the world's
 better sentiment dare not be left un-
 considered.

* * *

Henry Bunch, a section hand em-
 ployed by the Gulf, Colorado and Santa
 Fe railroad at Alvin, Tex., was at last
 accounts in jail working out a fine of
 \$10 and costs of \$28.35 for violation of
 the Sunday law. Bunch has an invalid
 wife. He cooked the food for his wife
 and self before going to work in the
 morning, leaving his wife's portion by
 her bedside, and at night he washed
 the dishes and cleaned the house. On
 Sunday he washed the family clothes,
 and, after hanging them out to dry,

he cultivated a garden back of his lit-
 tle house. People attending a nearby
 church objected to the man washing
 clothes on Sunday, and a jury of six
 creatures convicted him. Of such is
 the kingdom of Texas. He refused to
 take a pauper's oath, and was sent to
 jail. His wife was left penniless. The
 money due Bunch from the railroad
 has been used to send the invalid wife
 and her babe to her parents' home.

A HEALTHY INQUIRY

To the Editor—What is the best book
 for a beginner to read upon the social
 and industrial questions? A. E. T.

Answer—You might begin on the
 fifth, sixth and seventh chapters of the
 book of Matthew. The work is enti-
 tled "The Sermon on the Mount." Af-
 ter that, you might read Looking Back-
 ward, by Edward Bellamy, with profit.
 Later on, read "Merrie England," by
 Robert Blatchford. After that you will
 be able to understand "Das Capital,"
 by Carl Marx. But don't lose sight of
 the "Sermon on the Mount." You will
 find an expurgated edition of it in Dr.
 Buchanan's Primitive Christianity,
 Vol. 2, which will aid you. Another
 good work to read is Nature. You will
 not find it in print, but if you will
 watch the birds, animals and flowers,
 the storms, calms and transformations
 about you, you will learn much on the
 how it ought to be of the social ques-
 tion. This done, you are prepared to
 read Andrew Jackson Davis.

E. W. Wallis has severed his editor-
 ial relations with The Two Worlds,
 one of the leading Spiritualist publi-
 cations of Great Britain. Mr. Wallis
 has built up from a constantly deficient
 paper, in a point of revenue, a stable
 and healthy journal that sustains it-
 self, and is a credit to the great move-
 ment known as Spiritualism. His
 successor is Mr. Will Phillips. Mr.
 Wallis will take up his new work as
 secretary to the London Spiritualist
 Alliance and assist in the conduct of
 Light. We offer sincere congratula-
 tions to Mr. E. Dawson Rogers, editor
 of Light, on this able and efficient ac-
 quisition to the force of that excellent
 paper. Edward Walter Wallis is
 among the highest and best represen-
 tative Spiritualists, as speaker, writer
 and medium, and he is entitled to all
 the appreciation and genuine sympa-
 thy which myriads of our people
 everywhere justly give him. The Two
 Worlds, under the editorship of Mr.
 Phillips, will continue its high calling
 and fill the field of its chosen work.
 Upon his retirement The Two Worlds
 Publishing Co. presented Mr. Wallis
 and his wife a silver tea and coffee
 service arranged upon a tray of pol-
 ished oak of peculiarly fine grain and
 pattern, bearing a silver plate in-
 scribed as follows: "Presented by the
 directors of The Two Worlds Pub-
 lishing Company, Ltd., and a few
 friends, to Mr. E. W. Wallis (and
 Mrs. Wallis for her valuable assist-
 ance) on his retirement from the ed-
 itorship of The Two Worlds after
 twelve years' service (five as sub-ed-
 itor and seven as editor), as a mark
 of their personal regard and appreci-
 ation of his energy and ability."

Spiritualism has been for me, in com-
 mon with many others, says Gerald
 Massey, such a lifting of the mental
 horizon and a letting in of the heavens
 —such a formation of faith into facts—
 that I can only compare life without it
 to sailing on board ship with hatches
 battened down and being kept a pris-
 oner, living by the light of a candle,
 and then suddenly on some splendid
 starry night allowed to go on deck for
 the first time to see the stupendous
 mechanism of the heavens all aglow
 with the glory of God.

DR. AUSTIN AND THE LONDON CONFERENCE.

The London, Ont., conference, has approved the findings of the St. Thomas district and deposed Rev. B. F. Austin, D. D., the leading Methodist clergyman of Ontario, from the ministry of that sect. The charge was heresy in that Dr. Austin is a Spiritualist and advocates Spiritualism. The accused minister spoke in his own defense for three hours, and it is safe to say that that conference heard some wholesome truth for once. Dr. Austin dismissed with a few words the minor charges brought against him, and proceeded with an elaborate explanation and defense of Spiritualism. He quoted authority after authority in support of his plea that Spiritualism is sanctioned by Bible teaching. He gave a number of his own personal experiences, which he claimed had converted him. He declared that spirit return is neither unmethodistic nor unscriptural. "You may say that Spiritualism is the work of the devil. That's an easy disposition to make of the matter, but it does not prove anything." His concluding words were: "I may fall in this fight, I may have to abandon the old religion for a broader one, but the truth I advocate will soon be recognized by the world."

Throughout his address Dr. Austin was continually interrupted, and the chair had a difficult time maintaining order, so great was the opposition to the speaker. When he had finished, one or two ministers, personal friends of Dr. Austin, tried to applaud, but were met with loud hisses and cries of "Shame!" from all over the building.

Commenting on the action of the conference and his future plans, Dr. Austin gave out for publication the following:

"I will have an independent church in Toronto very soon. Many persons have been discussing a proposition to start such a church, and now that the conference has taken this step there is scarcely any doubt but what I will soon tell from my own pulpit, and without any fear of being turned out, the result of the investigations I have conducted for a decade. I have not had a regular church for 16 years. I preached for six years and was then made principal of Alma Ladies' college, a position which I held up till one year ago, when I resigned to become an editor for a publishing house.

"I believe that the London conference has made a huge mistake; it has taken the wrong step; it says, do not dare to investigate; take everything for granted that some person else tells you; believe others, and be satisfied. I am not of that kind. I must be convinced myself. I do not believe that there is much of a future for the Methodist church. The power of the Methodist church has been in the past, and is today based upon its social standing. Gradually, by conduct similar to the action of this conference, intelligent, thinking men who have a foundation for their beliefs other than sentiment, will be driven from the church, and the church will be composed only of non-thinking people. With such a composition what can its future amount to?"

The results of this contest will be immeasurably to the advantage of Spiritualism throughout the Dominion. The day has passed, thank heaven, when intelligent people are to be impressed, other than with feelings of disgust, by such farces as Dr. Austin has gone through. He is to be congratulated upon the stand he has taken, the defense he has made, and the bounce he has received. Dr. Austin is too big for the Methodist church. Like many others, he has

outgrown the swaddling cloths with which every theological mind is diapered. The trouble with many of them is their willingness to wear—for proper consideration, mostly of a money order—these swaddling cloths, when their better sense ought to prevail.

Dr. Austin has just begun his great life work. That he has been inspired and guided to this denouement we have not the slightest doubt. It was the means to an end. He will have a larger hearing than ever before, and why not? He is now in a field as broad as his utmost powers of comprehension can ever explore. He is with the Master, Truth. Having found it he will be given the ways and means to advance it, while those who ignorantly condemn him will be left far behind.

"HARK, FROM THE TOMBS!"

"At the threshold of the twentieth century theological teachers all over the land are declaring that the Bible was not made infallible by the guidance of God, the Holy Ghost. I could not select a text from any part of the Bible which would not be challenged by some Protestant. This system of doubt and denial has entered the Episcopal church, and its chief advocate has been deliberately received into the ministry. There is now no question about the future attitude of the Episcopal church in respect to the Bible. The Scriptures are no longer to be enforced as an infallible guide. The church has relaxed the appearance of authority, and its interpretations may now be governed by individual caprice."

The above quotation is from the manuscript of a sermon prepared by Rev. Dr. Benjamin De Costa of the Church of St. John, New York, and printed in a New York paper. Rev. De Costa did not deliver the sermon, for, as report says, he was so overcome by emotion when he began its delivery that he laid it aside and dismissed his congregation after a few moments' talk to them. The sermon was prepared as a critique upon Bishop Potter's action in taking Rev. Dr. Briggs into the Episcopal church.

Truly this is a calamitous call from the last ditch for help. Nothing in recent years more pathetic has fallen from a Christian pulpit. It is the last despairing shriek of sacerdotal effrontery. Happily nothing good has been lost, and we hope Dr. De Costa will live on earth long enough to see what this working of the heaven means, for to Spiritualism and that alone is due the disintegration now going on in the strongholds of ancient and outgrown orthodoxy. The calamity which Dr. De Costa magnifies is a figment of his own imagination. Sincere, no doubt, he is, but sincerity is nothing where a warped judgment and an outraged reason are the motive powers of its expression.

The Bible is safe. It will outlive all the misguided champions who raise calamitous cries about it. There is a purging process going on, that is all.

GILES B. STEBBINS.

Among the early pioneers and teachers of Spiritualism the name of Giles B. Stebbins is prominent and well known. He has been a prolific writer for many years. His papers now running in Light of Truth are of a reminiscent character and add greatly to the testimony which all earnest Spiritualists are ever ready to give concerning the unity and indestructibility of life. Our portrait of this grand man is given for the benefit of our new readers, scores of whom are asking for the pictures of Light of Truth writers. Mr. Stebbins' home is in Detroit, Mich.

If you can't succeed in being man and angel at the same time, better discontinue the angel.

"INASMUCH AS YE HAVE DONE IT UNTO THE LEAST OF THESE, MY BRETHREN, YE HAVE DONE IT UNTO ME."

Revolution can offer no hope to the toiler. Education can and does offer it. Revolution means more despotism, education means more liberty. The methods of Revolution are hellish, the methods of Education peaceful and natural.

We have advanced the thought that history is not altogether a repetition of recurring periods so far as psychism is concerned. That largeness of heart and brain which has lifted the races of the Western world above the tide water line of historical periodicities had to do also with the vital measures now engaging the thought of man regarding the economic regime being born out of these troublous times. The masses are thinking, perhaps, as never before. But the trend of thought is somewhat obscure. The deep mutters and open violence of a "pent up Utica" on the one hand, and the quiet, steady, reading, observation and study of the social crux on the other hand, almost balance. Hence the ominous word "Revolution," from which nothing good can be gained.

We have peaceful remedies at hand. Courage to apply them, together with well directed power, will bring order out of chaos. There never was a good war nor a bad peace, these terms of course to be taken as representative of the ideal thing. We know that some kinds of peace are worse than some kinds of war. Peace is the ideal life where amity and concord, justice and love, rule supreme. We can not conceive these to be in a state of war. Now, we are passing through a state of warfare, worse in many respects than any battlefield history has record of. To overcome this warfare by peaceful measures is the problem confronting thinking minds today. There is a moral question involved, which is gradually becoming greater than armed force, and while universal peace is a long way off, the steps toward it are being taken with remarkable unanimity. This is the best evidence of the efficacy of education, for be it remembered that the great leaders in the peace movement reflect more than they guide public opinion upon it. The people are back of all these peaceful remedies, and although partial failure is ever to be looked for, the end sought after will eventually come. War arising from a defense or for the acquisition of property must cease ere the awakening conscience can establish itself on a basis of equity and amity. That the forces of the intellectual and spiritual world are at work abolishing war is the surest criterion of peace through education.

A veteran and revered Spiritualist passed away when Mrs. Mary M. McCarroll left earth May 29, from her home in Ottumwa, Ia. For thirty years Mrs. McCarroll was a conscientious believer and worker in Spiritualism, a womanly woman, although a reformer and pioneer in thought. She was identified for some years with the Mississippi Valley Association of Spiritualists, and was well known and dearly beloved by the people who congregate at the Clinton, Ia., camp meeting.

* CUT THIS OUT *

* and send with it \$2.00 and we *
* will send you Light of Truth *
* and The Coming Age for a *
* year. *

POINTS.

He must live an awful life to whom no thanks are given.

Every appeal to force brings back the tyrant in a new form.

He who makes men think is a greater leader of men than he who merely makes them follow him.

He who has no real esteem for any of the virtues, says Colton, can best assume the appearance of them all.

The most dangerous man in any crisis is the well meaning man devoid of principles—the weak man wielding power.

If Mrs. Russell of Memphis, Tenn., will kindly give her street address her letter will be cheerfully answered privately.

Careless living invites early death. To live well is to die well, and this law applies to nations and individuals alike.

Russell Sage has actually contributed \$50,000 to the Woman's hospital in New York. The credit was duly entered by the Recording Angel.

Give the children room. If you have invited them here they are entitled to the best you have. If they refuse to accept it, then the fault is theirs.

Funston says he hasn't gall enough to ask for the kind of a political office he would be willing to accept. This ought to put a quietus on the report that Funston was born in Ohio.

A Bible with celluloid covers has been introduced in a New York police court, and every time the book is kissed a policeman removes with a wet sponge all possible disease germs. Pretty tough on the kiss microbe.

Some of the busiest people we meet with are all the while hustling to avoid work. They are of that stripe which Balzac described in Cousin Pons, "having the busy look of an idler."

Vincent McLaughlin, publisher and editor of the Philadelphia Times, died of consumption on June 7. The Times is the sheet, it will be remembered, that instigated the raid on Mrs. Bliss, the medium, last winter. Had McLaughlin, McGargie and the other Micks who run that paper been successful in imprisoning Mrs. Bliss, it would have been a long step toward re-establishing the auto da fe.

OUTLINE STUDIES

For clubs and classes. Courses of reading with suggestions for conversation. Paper, 10 cents each.

James Russell Lowell. By Mrs. S. B. Beals.

Holmes, Bryant and Whittier. By W. C. Gannett.

George Elliot's Novels. By Cella Parker Woolley.

History of Ireland. By Professor William F. Allen.

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History of Art. By Ellen D. Hale.

Religious History and Thought. By John C. Learned.

Studies of Holland. By Edwin D. Mead.

History of the Northwest. By Frederick J. Turner.

Lessing's Nathan the Wise (a study program).

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THE PEOPLE OR THE POLITICIAN?

By R. L. Taylor. A book on Direct Legislation. Explains the Initiative, the Referendum and the Imperative Mandate, with reasons for their adoption. Paper, 60 pages, 10 cents.

For sale by the Light of Truth Publishing Company.

PRESIDENT JOHN SMITH,

The Story of a Peaceful Revolution, by Frederick Upham Adams. Shows how the United States can guarantee every man the right to support his family in every comfort by his own labor. Cloth, 300 large pages, \$1; paper, 25 cents. For sale by the Light of Truth Publishing Co.

Bachelor Ratiocinate and Widow Dot Intuite.

BY LISLE E. SAXTON.

CHAPTER VIII.

"Well! this sort of wooing is not of the nature of my juvenile gushings, but I know there is nothing in profuse caresses and endearing words, that can give feeling of heavenly content and supreme joy of living, that may come with the near presence, alone, of one whose life blends with your own in one symphony of love, and which is a constant incentive to more ennobling conduct. I am conscious now of my mother's meaning, for unrest and vexation of spirit were mine for several months, but the present is ample recompense. Mr. Leyton, Dot and Grace have organized a society of 100, with a prospect of more, and if Leyton's sermons were good in the past, his lectures are now transcendent. He says this is because he realizes none of the old-time limitations; but feels free to draw from everywhere, directed by a spirit of boundless love for all life. Really, this is the work done through two admirable women by wise spirit intelligences, and who can estimate the good still to follow, for Grace has formed a large class in psychic science, and several are manifesting much power in the exercise of psychometry."

CHAPTER IX.

"What an improved state we have grown into, good folks! I wonder, Mr. Leyton, if you have observed what an excellent gallant Rate makes for Grace and me?"

"Dot, I have turned you over to Ralph Leyton, and thenceforth free myself from all responsibility in your connection!"

"But will devote your time to Grace, spinster? Well, the arrangement suits me to a dot. I congratulate you, brother, on the dissolution of one of your most stupendous prejudices!"

"I marvel, Rate, if we—you and I—do not compare favorably in progress with the masses of humanity? I admit to feeling quite elated over present indications."

"Yes, Ralph Leyton; but wise ones advise us to estimate our improvement not by comparing ourselves with another, or others, but compare our present state with the varying stages of the past, or note how much our ideals have improved. Otherwise, we may be either overflowed with conceit, or filled with dissatisfaction; that depending upon the standard of expression chosen. For there are always some better than ourselves, and some not so good; but that does not give us a test of what we have done in the way of advancement. Grace and I can see quite an improvement in Mr. Leyton and Rate, since her arrival here; and I think after you have studied our beautiful philosophy and associated with us for a longer period, your understanding of the problem of life, of love, will be immeasurably increased."

"Dot's modesty is commendable, but she was saying yesterday something about dedicating that new building we have just completed and call it a Spiritual Temple. That seems about as nonsensical to me as blessing one's food before eating!"

"How truly Rate is ignoring the old orthodox practices. But, my dear

brother, it all depends upon the purposes connected therewith. Why do church folks dedicate their churches, and why ask blessings at meals? In your exaltation do not ignore their excellent practices, which are based on law, though in ignorance of this, they do not study for improved methods of employment, so only in part succeed in producing good results. Perhaps it is one mission of Spiritualists to illuminate their understanding in reference to the wherefores of some of their own practices."

"Leyton, can you answer those all-important questions?"

"They dedicate a church, primarily, to have the blessings of God rest especially upon it and the work associated; then that the world may know it is sacred to religious purposes, and have a feeling of reverence for it at all times. Blessings, at table, are to make active the devotional nature and awaken a feeling of thankfulness to God, and especially for the food received."

"Yes, many times after one has sowed, irrigated, reaped and cooked it; consequently can see very little to thank God for (in the old sense) in its connection."

"But He gave the sunlight, Dot."

"He could not do otherwise without setting his own laws aside, and besides, at times it was so hot, the crop looked as if it would be healthier if sunshine was more wisely distributed; so I maintain that in truth and justice the thanks are largely due to the God—ourselves—and as we are a part of the whole, God would receive our homage and we would be just, also."

"Wisely consistent, Dot; and yet you are in favor of dedicating a temple?"

"Yes, and blessing my food in my own way—upon a philosophical base, however."

"Philosophical topsy-turvy, based upon nothing!"

"It is about as lucid to me, Rate, but there is nothing like Spiritualism to straighten out knotty problems; so I am anxious to hear Dot's explanation. I suppose Grace corroborates?"

"Yes, most assuredly; but it seems strange that we must defend church practices against a D. D.'s and deacon's condemnation!"

"Give them time, Grace, and they will swing around to the right position and be able to estimate fairly. Extremes are apt to follow each other, and religious beliefs are not marked exceptions."

"Dot, we are waiting for you to justify yourself in your position."

"We will build houses and select material furnishings with great care, and forget, or do not realize, there is a thought and spiritual side to consider; yet, unconsciously, we are furnishing it with these, that will have their influence upon transient guests, though they may not understand the cause. Thoughts are actualities, and impregnate with a power that will produce sensations and influence to mental states and conduct, those who are easily attuned to their vibrations. Thoughts as well as words and deeds give character to the aura of personalities in a way peculiarly their own, or indicative of their state. Then

is it not wise to infuse all new things especially with the emanations that are characterized by pure, wisely selfless and ennobling purposes, expressed in deed, word, thought and feeling? I would have the new building dedicated to psychic study, and be a place where we will have our incentives reinforced to live in every way better lives; hence, I would select for this those who will impregnate it with such magnetisms and thoughts. In a place, thus consecrated, those seemingly devoid of such incentives may have them awakened and nourished into strong activity."

(To Be Continued.)

TWO BODIES—PAUL'S MISTAKES.

By J. M. Peebles, M. D.

Many of the ancients were highly inspired. Among these were Plato and Paul. Sectarian Christianity owes almost infinitely more to Paul than to the humble Nazarene, who had not where to lay his head.

While admiring the mediumship and the moral bravery of Paul, I beg leave to diametrically differ from him in several respects. For instance, in writing to the Corinthian church, he said: "There is a natural body and there is a spiritual body," when he should have said, "there is a physical body and there is a spiritual body, both natural; and there is also the spirit, the immortal spirit, which is the conscious center of life, will, force, light and love—the real man."

On one of my journeys around the world I had with me in Jerusalem Dr. E. C. Dunn, the best trance medium at that time, that I knew of. His trances were absolutely unconscious. During a seance held in an upper chamber of a huge old stone building in the city of Jerusalem, I was permitted to converse with several spirits of the apostolic times. The mediation was through an immortal on the spirit side and an unconscious trance mortal on this side. Paul did not control directly. He used another spirit as his medium.

During the interview I told him frankly that I did not admire the spirit of his writings as much as I did those of James and John and Peter, adding that I thought he put too low an estimate upon woman, owing undoubtedly to his rigid bachelorship. And further, as Paul "withstood Peter to the face" when meeting him in Antioch (Galatians ii, 11), so I withstood Paul to the face, accusing him of priggish largely from Philo Judeaus. The striking similarity of style and of passage after passage showed conclusively that Paul borrowed from Philo, giving no credit, or that Philo borrowed from Paul. But unfortunately for you, Paul, Philo lived and flourished some 30 years before you.

How is this, Paul?

With a diplomacy as plausible, as bland and cultured, he replied in substance: "Laws are immutable, and inspirations are both universal and similar in all ages. Philo and myself were Jews by birth—both progressive Jews. We both attended the schools of the prophets, we both sat at the feet of Gamaliel, or other rabbis, we were both mediumistic and both lived under and in the same inspirational wave, and why?—why then should there not be a marked similarity in some of our writings, when writing upon the same subject?" My gun was effectually spiked.

Whatever errors Paul may have fallen into concerning the circumcision of Timothy, "because of the Jews," and concerning the second coming of Christ at the sound of a trumpet, while some who were alive should be "caught up into the clouds to meet the

Lord"—I repeat, whatever errors of this character he may have fallen into, he did not teach the resurrection of this gross physical body as the church has taught for the last 1,500 years.

The great Augustine, who had much to do in molding the theology of the Christian church, said that the flesh of every human being shall be restored to the individual wherein it first became human flesh, regardless of the changes it may have passed through."

Among the most important words of the Episcopal creed are these: "I believe in the resurrection of the body, and the life everlasting." The Rev. Mr. Young, in a funeral sermon, said: "Every component part of the body, from the crown of the head to the soles of the feet, will be resurrected, and in this flesh will men see and converse with God face to face." This same doctrine of the resurrection of the physical body is taught in all orthodox hymn books. Here are samples:

Thus He arose, ascending high,
And showed our feet the way;
Up to the Lord our flesh shall fly
At the great judgment day.

Then let the last loud trumpet sound,
And bid our kindred rise:
Awake ye NATIONS UNDERGROUND,
Ye saints ascend the skies.

This Christian church doctrine is not only opposed to science, reason and philosophy, but to the apostolic teachings. Paul distinctly said: "We sow not that body which shall be. . . There is a natural body and there is a spiritual body." These natural physical bodies correspond to the chaff of the wheat—the husks of the corn. Harvest time separates them forever, because the end for which they were united has been subserved. So with the earthly and spiritual bodies. The death angel divides them. There was no need of Theosophists ringing in the word "astral" to convey the idea of a refined spiritual organization within the physical.

Just as well expect the blade of wheat to return and re-enter the kernel; the oak to return and re-enter the acorn, the butterfly to re-enter the chrysalis, the songful bird to seek the shell of the old nest, as for living immortal spirits to return graveward in some future period and take on and re-inhabit their cast-off earthly bodies. Some of the Adventist sects believe that man has no immortal soul; that when a man dies he dies all through, as does the scorpion he treads on, but if he believes in Christ at the resurrection he will be waked up, and will receive the gift of immortality. These people are often called "soul sleepers." They are few in number but they have infinitely more faith in the devil than they have in God. They believe when God "breathed into man the breath of life," that his breath was wind—wind and nothing more. Some one called them the "Seventh-day Windites."

A number of years ago when it was talked of putting a suitable monument over the place where was buried the body of Roger Williams, upon digging down into the charnel house it was found that nearly everything had passed into oblivion. The shape of the coffin could only be traced by a black line of carbonaceous matter. The rusted remains of the hinges and nails, with a few fragments of wood and a single round knot of the shape of the human skull, could be gathered from this grave. It seems that the roots of a tree—a fruit tree—standing near the grave, reached to the spot occupied by the skull of Roger Williams. There making a turn as if going around the skull, it followed the direction of the backbone to the hips. Here it divided into two branches, sending one

along each leg to the heel, the whole being a very close resemblance to the human form. Now the roots of this tree absorbed the matter, the dead substance of the human body, and lifting it into the blossom, ultimated in fruit, fruit which was again eaten and assimilated into other human bodies. The question is, therefore, who, in the resurrection of the body, will legitimately and legally own these particles of dead animal substance?

Sailors and passengers on board of steamers are buried in the ocean; fish devour them, and men in turn devour the fish. Who will own these fleshly atoms in the resurrection? According to the old records, Methuselah, living over 900 years, must have had some 60 or 70 different bodies. Which is to be the resurrected body when the angel sounds his trumpet? In certain islands of the ocean savages termed cannibals, killing their enemies, devour their flesh; so that the same earthly materials form the component parts of different individualized human beings. Which will they belong to at the resurrection?

This whole theory—this unreasonable, irrational church doctrine, is hardly worth a serious consideration. The simple truth is that man is dying daily and being resurrected daily. Every lifting of the foot, every motion of the body, witnesses the death of atoms, molecules and cells. The old are thrown off, as excretory substances; the new are taken on in foods, drinks and the air we breathe, giving us day by day new elements, and as the years roll on new, and (if we properly live) better and more spiritualized bodies. At death the physical body returns to earth, and the spiritual body is resurrected out of this physical body into the etherealized spheres of immortality. And according to its purity or impurity; according to its rarefaction and etherealization, it enters the aural sphere to which it is adapted. Worms crawl on the surface of the earth; fish swim in the waters; birds fly in the air, which is much lighter than the earth or the water. So noble and exalted spirits, in passing from their bodies, pass to those better, brighter fields of blessedness; while the depraved, the selfish and the grossly immoral, who have lived in dens and slums of crime, those spirits at death are earth-bound spirits, atmospheric spirits. These often seek to live their lives over again, by physically attaching themselves to the auras of sensitives, joying in their joys, and so far as they can, they re-enact the earthly conditions from which they have not as yet outgrown.

MY ANSWERS TO BRO. SWERIN- GEN'S QUESTIONS.

1, no, no; 2, no; 3, yes; 4, yes; 5, yes; 6, yes, and all other tariffs; 7, no, nor any other; 8, no; 9, by the Single Tax; 10, yes, emphatically; 11, yes, temporarily; 12, yes, permanently; 13, yes; 14, yes, as a step in the right direction; 15, no; 16, temporary and inconsiderable; 17, no, no; 18, free silver and anti-imperialism; 19, yes; 20, yes; 21, not altogether, but it would help—initiative and referendum would do more; 22, yes; 23, a very large per cent; 24, greed and special privileges; 25, a large and increasing per cent; 26, no—but abolish special privileges; 27, yes—but purely fiat money is better; 28, yes; 29, force banks out of governing business; 30, yes, yes; 31, they fear the people will soon get their eyes open; 32, the cow he has been milking will soon go dry—yes; 33, soon, I hope; 34, they can only retain power and prestige by excusing and defending the rich, from whom they derive sustenance and support.

ERVIN A. RICE, Chicago, Ill.

FRAGMENTS.

I pity the man who can travel from Dan to Bersheba and cry, "Tis all barren!"
—STERNE—

While tumbling down the turbid stream,
Lord love us, how we apples swim.
—MALLETT.

And finds, with keen discriminating sight,
"Black's not so black, nor white so very white."
—CANNING.

If any thought of mine, or sung or told
Has ever given delight or consolation,
Ye have repaid me back a thousand fold,
By every friendly sign and salutation.
—LONGFELLOW.

"The toad beneath the harrow knows
Exactly where each tooth-point goes;
The butterfly upon the road
Preaches contentment to that toad."
—RUDYARD KIPLING.

"A man must cling to the belief that the
Incomprehensible is comprehensible, else he
would not try to fathom it."
—GOETHE.

"Think naught a trifle, though it small
appear;
Small sands a mountain, moments make a
year—
And trifles life."
—YOUNG.

"For just experience tells in every soil,
That those that think must govern those
that toil."
—GOLDSMITH.

That man may last, but never lives
Who much receives, but nothing gives;
Whom none can love, whom none can
thank,
Creation's blot, creation's blank.
—THOMAS GIBBONS.

It is a very good world to live in,
To lend, or to spend, or to give in;
But to beg or to borrow, or get a man's
own,
It's the very worst world that ever was
known.
—EARL OF ROCHESTER.

I never could believe that Providence had
sent a few men into the world, ready boot-
ed and spurred to ride, and millions ready
saddled and bridled to be ridden.
—RICHARD RUMBOLD, on the Scaffold,
1685.

In a reference to the report which
Sir William Garstin will present on
his recent journey to the Blue and
White Niles, a correspondent at Cairo
sends to the London Mail an account
of the Shillooks. This tribe Sir Wil-
liam describes as good-looking, honest
giants, with their long arms reaching
below their knees. Their attire was
conspicuous by its absence, but the
men's headdresses were of the most
elaborate order, and no man ever stir-
red without his spear, decorated near
the point with ostrich feathers. The
Shillook women are much smaller than
the men, and as they shave their heads,
they are not particularly prepossessing.
Their garments consist of two skins,
which they wear after the manner of
a sandwich man and his boards. The
Shillook is not a Mohammedan; in fact
he appears to have no religion beyond
some vague idea of the desirability of
propitiating malevolent spirits. He is
fond of smoking, and his huge pipe,
which will comfortably contain half a
pound of tobacco, is carried about,
when not in use, by his faithful spouse.

MARY'S LITTLE LAMB.

Mary had a millionaire,
His head was soft as dough,
And everywhere that Mary went,
Why, he was sure to go.
He followed her to church one day,
And then they had a row,
Arranged by Mary. Mary lives
On alimony now.
—Life.

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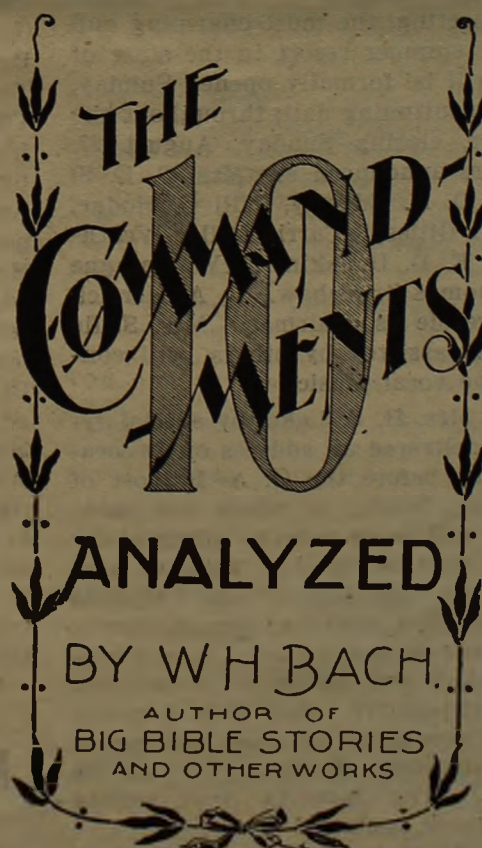
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CORRESPONDENCE

THE FIELD AT A GLANCE.

Mrs. H. C. Ekertshouser, clairvoyant, trance medium and healer, will be at Lake Brady.

Mrs. Dr. Mosier is announced among the message mediums to be at Lake Brady this summer.

Frank T. Ripley, speaker and medium, is now at Oxford, O., and will accept engagements within 100 miles of Oxford. Terms liberal.

In announcement of Island Lake camp meeting an error was made in dates. It should read "Camp begins July 16 and closes Aug. 31."

Mr. W. E. Cole of Detroit, Mich., the well known medium for spirit telegraphy, is expected to be at Lake Brady some time during the season.

Fort Worth (Tex.) Spiritualists dedicated their new temple June 4. The building is of brick. The auditorium will seat 300 people and is lighted by electric chandeliers.

C. M. and Josie K. Folsom desire engagements with societies in Ohio and Indiana for the season of 1899-1900, as speaker and message mediums. Address 1134 Robberson avenue, Springfield, Mo.

Mrs. S. Augusta Armstrong lectured at the Lily Dale annual picnic, June 9, 10 and 11. She will preside as chairman throughout the season of Central New York camp, from July 29 to August 14, with an occasional lecture at same place.

Mrs. Lora Holton will lecture June 11, at 7:30 p. m. before the Englewood Spiritual church, 528 West Sixty-third street. The attendance is good and the society is progressing rapidly. Seats are free and all welcome. Olive M. Allingham, secretary.

Mrs. W. S. Butler, the great Spiritual leader of Boston, having closed her meetings for the season will soon take a much needed rest at her summer home at Maranacook Lake, Maine. She will also visit Lake Pleasant in time to participate in lyceum work there.

The Illinois Spiritualist Camp Meeting association at Camp Monroe opens July 1 and closes August 1. Situated on east side of Deep Lake, Lake county, Ill. Address G. V. Cordingly, president, P. O. box 10, Lake Villa, Ill. Geo. W. Walton and Fred W. Hatch, managers.

Series of meetings at Red Men's hall, Boston, closed with a dinner complimentary to Mrs. Sarah Byrnes. J. Frank Baxter, Edgar W. Emerson, F. Bailey Woodbury, Florence R. White, Mrs. Webber and the host of talent that have made the meetings such a success.

Mrs. Julia Clark, mother of Mrs. F. B. Woodbury, has recovered her health enough to return to her home at Lake Pleasant, June 25. Her right arm was amputated above the elbow. Being 77 years of age, her recovery was remarkable and her many friends are congratulating her on it.

D. W. Hull will be at the Springfield (Mo.) campmeeting July 15-30; at the Liberal (Mo.) campmeeting Aug. 19 to Sept. 2. July 31 to Aug. 18 is an open date, and he would like to find a field for a few lectures not far from the neighborhood of these campmeetings. Address him at Norton, Kans.

Mrs. W. Hibbits of Muncie, Ind., a trumpet medium, will hold seances in Findlay, O., three days, June 23, 24 and 25, at the residence of L. L. Bair, 811 Franklin avenue. Parties living in the vicinity of Findlay can avail themselves of this opportunity to visit

one of the best trumpet mediums in the world.—L. L. B.

Lake Pleasant is opening with the largest attendance ever known in June. Fifty families were on the grounds June 1. Hotel is under the management of S. B. Harvey, of Boston. July 4th there is to be a grand celebration with an oration by J. Eggleston Darling; poem, J. Milton Young; music, vocal, G. Cleveland; choir; instrumental, Stratton's orchestra; dancing afternoon and evening.

The Spiritualist Union society of Ashtabula county, Ohio, will hold a grove meeting June 24 and 25 at Shepherd's grove near Ashtabula. Mrs. Carrie E. S. Twing of Westfield, N. Y., Mrs. Anna L. Gillespie of Pittsburg, Pa., and Mr. H. M. French of Cleveland, O., will be present as speakers and mediums, and a rich feast is anticipated. Mrs. L. E. Wood, corresponding secretary, Kelloggsville, O.

Excursions to Lake Brady during the camp season will leave Cleveland from Union depot over the Cleveland and Pittsburg railroad every Sunday morning. Fare for round trip 50 cents. Also special Sunday rates over the Erie lines from both the east and the west to Lake Brady and over the Cleveland, Canton and Southern to Kent, where hacks will be in waiting to convey our patrons to the grounds.

The annual camp meeting of the First Society of State Spiritualists and Liberals of Delphos, Kansas, will begin August 11 and hold over three Sundays. All wishing for information in relation to the meeting should write to the secretary, E. S. Bishop, of Delphos, Kansas. Friends in the different towns in the state will confer a favor by sending the secretary the address of those they think would be interested in the meeting.—E. S. Bishop, Sec.

The eighth season of the Lake Brady camp meeting, the most charming and popular summer resort in the state of Ohio, will be formally opened Sunday, July 2, continuing daily throughout the summer, closing Sunday, August 27. Speakers announced are Mrs. C. E. S. Swing, O. A. Edgerly, Will C. Hodge, Anna L. Gillespie, Carrie Fuller Weatherford, F. D. Donakin, E. W. Sprague and Thomas Grimshaw. D. A. Herrick will preside as chairman. Mrs. Sadie Herrick, assisted by others, will conduct the vocal music.

Rev. Mrs. H. S. Lake, by special request, delivered an address on Decoration day before the G. A. R. post of Olympia, Wash., in which she said: "I can well fancy that the spirits of the heroic dead, whose dust we have honored, are cognizant of our thoughts and gratified with our remembrance; but while we stand among these recollections of war, let us not forget that it is imperative that this Republic should pronounce for peace and lead in the federation of the nations of the world." Her remarks were greeted with much applause.

Henry Upsall, Watseka, Ills., writes: I have just been looking over Light of Truth dated May 20 and I find on page 3 a letter from Charles Howell, Ph. D., concerning a portrait received of his daughter, together with a lot of messages for different parties in the audience. I was one selected from the audience to help hold the slates. I enclose the messages I received at same time; one from my brother John, who died in the army in 1863, one in cipher signed "Florence Luther. Was Mr. Howell and all those in the audience who received messages together with myself being imposed upon? If so, the whole Spiritualistic phenomena is an imposture. But I see the point. Jealousy is what causes the criticism of that cipher. It don't hurt me, I only pity them.

Dr. T. A. Bland, formerly of Boston and now of Chicago, who has done such grand work in behalf of the freedom of the medical bill, and whose fearless letter denouncing the manner of legislation at Springfield, has been secured to occupy Mrs. Cooley's platform Sunday, June 18th. This proficient speaker's subject will be "The Religion of Demonstration versus the Religion of Dogmas." Mrs. Cooley will be with us until and including the last Sunday in June, when she leaves on a three months' vacation. Her return on the first Sunday in October will be hailed with delight by all who have been fortunate enough to listen to her eloquent lectures, and convincing spirit messages.—Cor.

The Spiritualists of Watertown, N. Y., are completing arrangements for a camp meeting at Glen Park, a summer resort between two and three miles out of their city. They will open camp June 17th, with Mrs. H. Morse Baker, Mrs. Maggie Waite, Mrs. Amanda Coffman, Mr. E. W. Sprague, Mrs. S. Augusta Armstrong, Mrs. Isa Wilson Kayner and Campbell Brothers, and before they close camp on the 25th, or possibly later, they expect as many more equally competent speakers and mediums to assist them in their undertaking. The camp meeting is being conducted by the First Progressive Spiritual society of Watertown, with D. G. White, Pres., and F. R. Mattison as managers. As the affair will be the first of its kind ever held in Watertown, let us hope they will make it a success and give to its 22,000 inhabitants a little of that heavenly comfort and truth so characteristic of Spiritual phenomena and philosophy.

The People's Spiritual church of Louisville, Ky., has been enjoying a spiritual treat. On May 21 we dedicated our new church and ordained Mrs. Mary Mann, a fine local medium. George Heinshon of this city and Anna E. Thomas of Newport, Ky., officiated. The church was crowded to the doors. The services were both instructive and beautiful. The ordination ceremony by that gifted speaker and medium, Anna Thomas, was touching, and appealed to the hearts of every hearer. Mrs. Mann, the newly fledged medium, with tears in her voice, made a sweet reply of appreciation of the honor conferred and pledged herself to the cause. Beautiful floral tributes were presented to both ladies, and harmony and good-fellowship prevailed throughout. We have every reason to hope for continued success, as our church was again crowded on Sunday, 28th ult, to listen to Anna Thomas. Mr. Heinshon is our regular pastor, and is a fine speaker and faithful worker. He has been a great standby for our church.—F. J. Lentsch, per J. E. S.

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THE CHILDREN'S HOUR DELPHA PEARL HUGHES

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Address all Communications for this Department to its Editress, "Aunt Rose,"
Box 65, Rollin, Michigan.

LETTING THE OLD CAT DIE.

Not long ago I wandered near
A playground in the wood,
And there heard words from a youngster's
lips,
That I never quite understood.

"Now let the old cat die," he laughed;
I saw him give a push,
Then gaily scamper away as he spied
My face peep over the bush.

But what he pushed, or where he went,
I could not well make out,
On account of the thicket of bending
boughs
That bordered the place about.

"The little villain has stoned a cat
Or hung it upon a limb,
And left it to die all alone," I said,
"But I'll play the mischief with him."

I forced my way between the boughs,
The poor old cat to seek,
And what did I find but a swinging child,
With her bright hair brushing her cheek.

Her light hair floated to and fro,
Her little red dress flashed by,
But the loveliest thing of all, I thought,
Was the gleam of her laughing eye.

Swinging and swaying back and forth,
With the rose-light in her face,
She seemed like a bird and a flower in one,
And the forest her native place.

"Steady! I'll send you up, my child,"
But she stopped me with a cry:
"Go 'way! Go 'way! Don't touch me,
please—
I'm letting the old cat die!"

"You letting him die?" I cried, aghast;
"Why, where's the cat, my dear?"
And lo! the laughter that filled the woods
Was a thing for the birds to hear.

"Why, don't you know," said the little
maid,
The flitting, beautiful elf,
"That we call it 'letting the old cat die'
When the swing stops all of itself?"

Then swinging and swinging, and looking
back
With the merriest look in her eye,
She bade me "Good-day" and I left her
alone,
A-letting the old cat die.

—Selected.

May 27th, 1899.

Dear Aunt Rose: I have been thinking
every week for some time that I would
write you and ask an introduction to the
cousins, but never mind if you are too
busy, for we, like all young people, can, I
think, get acquainted all by ourselves.

I believe we Spiritualists have one fault
(one at least); that is, that we don't speak
in meeting often enough, and in fact, we
don't very often have the chance, at least
we who live in the country, but now that
Mr. Hull and dear Aunt Rose have given
us the opportunity, I think there is no use
of our always sitting back and allowing
the older ones to do all the talking.

Dear cousins, perhaps you have not
guessed it, but I am an invalid, have been
ill over a year, and so very near the angel
world some of the time that I could see
dear loved faces. This great gift is not
mine only occasionally. Often enough,
however, to teach me many things. I have
no companions who believe in this loved
religion, and for this reason I shall be
very glad to get acquainted with the
cousins. I am not able to attend meetings
and have no pets except a large dog that
we think a great deal of. I intended to
get a camera and spend my time this sum-
mer out of doors with the birds and flow-
ers, but fear shall not be able. Hope to
hear from you. ANNETTE.

Address care of Aunt Rose.

Surely a great wave of sympathetic
thought will go out to you from the
Children's Hour cousins, Annette, and
I hope you will be remembered with
many messages of cheer.

Aunt Rose knows full well how hard
it seems, especially to the young, to

be shut out from the pleasures of
health and strength, and yet I see you
have learned that the sacrifice is not
without its beneficent lessons and
blessing. Rejoice, dear, that the
blessed knowledge that

"There is a future, O thank God!
Of life this is so small a part."

has come to lift the shadows and give
you the joyful assurance that e'en
though earth's environments may be
one of limitation and hindrance, yet
some time the prison bars will yield
we shall appreciate the freedom we
have so longed for.

However, we shall trust that you
can still procure the camera and that
living close to the great heart of Na-
ture, among her beautiful creations,
with such pleasant employment, will
do much towards bringing about your
complete and speedy recovery. Tell
us more, please, about the pet dog and
what he does and says. Yes, says;
for do they not all have ways of ex-
pressing their thoughts and feelings?

Newton, Iowa, May 28th, 1899.

Dear Aunt Rose: I am a girl 13 years
old and have come to live with my grand-
ma. I am developing as a medium. I am
clairvoyant and clairaudient. My control
is a Winnebago Indian, and always comes
happy. His name is Wato, and when I am
controlled by him the Indian spirits are
so thick around me and oh, I am so happy.
I wish all the girls could be good mediums.
It is so nice. I would like to hear from
all the little girls. I will close for this
time. Will write more anon.

MILDRED BATY.

Very glad to welcome you, Mildred,
and to know that you enjoy entertain-
ing guests from the Summerland. Happy
people are usually those who are con-
scious of doing a good work, so
we are sure that you and your band
are not without a noble mission. Tell
Wato and his friends that Aunt Rose
sends greetings and "good speed."

PINK AND BLUE CHINA.

The blue china dog and the pink china cat
Upon the nursery mantelpiece sat,
And they loved one another, as I've heard
say,
In a truly delightful pink and blue way.

But Fate, in the shape of nurse, came by,
And took the pink cat—oh, me; oh, my!
And put her away on a dark, dark shelf,
To sit alone with her pink china self!

So the little blue china dog was left
Alone, of his pink china love bereft.
And his blue china heart was filled with
woe—
He loved that pink china pussy so!

And alas! one night he fell to the ground,
And his blue china bits next day were
found,
And the pink china cat on the dark, dark
shelf,
Now sits and weeps by her pink china self!

—Eva Lovett, in Chicago Record.

AT HIS POST.

In those scenes of confusion, flight,
horror and despair, which took place
on the Atlantic steamer Arctic, which
struck another steamer and sunk in
four hours, and three hundred persons
perished, there is one act, between the
time of the accident and her sinking,
which looms up with a mournful
grandeur never to be forgotten—the
firing of the signal gun. This duty
belonged to Stewart Holland, a young
man in the engineering department,
who, when all his comrades deserted

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the ship, faced the danger and stood at his post. Although he had a good chance to go in the chief engineer's boat and be rescued, he did not make the slightest exertion to save himself while there was duty to be done on shipboard. During all these fearful hours of anxiety and dread, his signal gun boomed over the wild waste of waters, telling its story of distress, of danger and of death. His comrades fled, strong men quailed and cries of agony went up to heaven, but Stewart never flinched; his last act, when the ship went down, was to fire his signal gun, in the lingering hope that some passing sail might yet learn their danger and come to the rescue. It was his devotion to duty, and the entire absence of personal consideration in his anxiety to save, if possible, the wild, shrieking, frantic masses of humanity surrounding him, that fired the martyr soul to make every possible effort, and that causes the name of Stewart Hol-

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UNCLE EMANEUL.

A MAN BY THE NAME OF JONES.

In olden times a man by the name of John went crying in the wilderness and heralding the coming of a man named Jesus—to whom are imputed many odd things. In these days many men are crying in the wilderness and heralding the coming of the New Day, foretold by the man named Jesus.

Everything has a beginning.

A number of years ago, less than half a dozen, a few of the people of Toledo, began to hear dimly that a certain oil man, name unknown, entertained some odd ideas.

Gradually, as time passed, they came to know that among these ideas was that of applying the Golden Rule to the ordinary affairs of life.

First one and then another would visit the factory where this man conducted business, and, returning, report that he had nailed up in the shops where the men worked a sign; in lieu of the ordinary instruction as to loss of time when late, fines for dereliction of duty, etc., etc., reading thus:

Therefore, "Whatsoever ye would that men should do unto you, do you even so unto them."

This, so far as Toledo is concerned, was the beginning of knowledge touching "Golden Rule Sam Jones."

It was not until some time in '95 or '96 that any proportion of Toledo people knew this man, Sam Jones, by sight. When the Western Oil Men's Exchange was organized Mr. S. M. Jones was elected president. He had been for many years engaged in the oil business in Pennsylvania, West Virginia and Ohio, locating first in the latter state at Lima, from where he moved to Toledo in 1892. He was therefore widely known among those engaged in the development of the oil fields and in the production of oil. After his election as president of the Western Oil Men's association, the duties of that office called him more frequently to the business center of Toledo, and, therefore, men would say to each other as a well groomed horse, drawing a light, open buggy—running on the then new rubber tires—passed, and they noted the stalwart figure of a man about fifty seated therein, his determined but kindly countenance adorned only by a reddish mustache and shaded by the wide rim of a soft hat: "That's Golden Rule Jones."

The year 1896 run out its days and in the spring of 1897 the Republican party of Toledo becoming entangled in a political fight, went into the city convention to nominate a city ticket. The fight was for the nomination of mayor, and, after several test ballots, it was suggested that a compromise be made and the party name "Golden Rule" Sam Jones as its candidate. This was done, and when the convention adjourned and the news of its work spread abroad, more and more people began to ask about this man. From then until now his ideas, his virile personality, his stalwart individuality have made him more and more a commanding figure, not only in this vicinity, but throughout the entire Union.

Prominent among his peculiarities was the development of Golden Rule Park, a factor in his work that has attracted wide attention.

At the intersection of Segur and Field avenues is located, perhaps 100 feet from the corner, the large shops occupied for many years by the Toledo Nut and Bolt Works. Here the Acme Sucker Rod company—which manufactures a rod employed in drilling oil wells and under the patents granted Mr. S. M. Jones for his invention—is located. Between the shops and Field avenue is a vacant space 100 feet square. This space for many years was a sort of rubbish-catcher, where

was deposited the debris and wreckage incident to a manufacturing institution, and the result was that the handsome old trees shading the spot did not serve to make it any less an eyesore to the surrounding residents. Shortly after Mr. Jones began operations this spot was cleared up, the debris removed and preparations made for turning it into a park. Gradually the sod was grown and various improvements made.

There are one or two Golden Rule Maypoles located within the yard, a croquet bed has been made, and various signs now embellish the walls, as, for instance, Children, don't keep the places when others are waiting any longer than you would want others to keep you waiting," and "Every man willing to work has the right to live; divide up the day and give him a chance."

Here on a summer Sunday afternoon are to be found gathered hundreds of happy people, old and young, from the grandparent to the baby in arms, listening to addresses on various live topics, and entertained by instrumental and vocal music. The scene is a pretty one. Sufficient trees embellish the park to provide abundant shade, under which, grouped about, are little assemblies seated on camp chairs, of which hundreds are provided, and the people thus gather for information.

The sun glints its rays through the foliage of the trees, lighting up the happy faces of those gathered, and giving a sylvan touch to the spot which heretofore was far from attractive. The children are taught that the park is theirs; no brutal signs "Keep off the grass" offend their youthful eyes, but on the contrary the legend, "Children, take care of your property," makes each of them a guardian of that which is theirs.

Here come noted foreign and local speakers, and the topics of the times, those which affect humanity in all its details, are considered and discussed. Within a period of from one to two hours, the Sunday afternoon is filled with information, admonition, enjoyment and pleasure, and those who assemble at Golden Rule park—especially those whose days are working days—return to their homes freshened and brightened by their brief contact with the intelligent thought of others.

One noted feature connected with Golden Rule park is the effect its establishment has had on the immediate neighborhood. Men come in contact with men, meet each other on the common ground of brotherly love, and the disturbances often unfortunately incident to the resting hours of those who labor with their hands are here practically unknown, and the beneficent influences attached to Golden Rule park are generally recognized by those cognizant of its effects.

Upstairs over the end of the shop of the Acme Sucker Rod company on Segur avenue is Golden Rule hall. Single camp chairs are provided which are used here, as well as in the park in summer time. Golden Rule hall is designed for the accommodation of the public along the lines for which the park is employed, and during the past winter meetings have been held there in which the discussions of the live topics of the day occur, both Sunday evenings and on such evenings of the week as seem desirable. Here a number of prominent speakers have made addresses and many interesting sessions held. This is the regular meeting place of the Children's Ethical Sunday school, the German Social Reform Club, the Golden Rule Club and the English Social Reform Club. The piano was supplied by Mr. Jones and the hall is heated and lighted by him without expense to those who enjoy meeting there.

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NEWS OF THE WEEK

Emile Zola returned to Paris and will write a novel based on the Dreyfus case.

John P. Altgeld announced his resignation from the Democratic national committee.

Governor General Brooke issued an order directing the appointment of a press censor for Santiago de Cuba.

Ambassador Choate is pushing the Maybrick case so strongly that this unfortunate woman is about to be released.

The American Medical association held its convention in Columbus last week. It was a notable gathering of physicians.

The Siberian railway already has 50 refrigerator cars for conveying butter from the agricultural districts to the Russian cities.

Major Comte Ferdinand Walsin Esterhazy confesses that it was he who wrote the "bordereaux" which Dreyfus is suffering for.

The French government took aggressive steps to fix responsibility and punish negligent or guilty officials in the Dreyfus case.

Frank Thompson, president of the Pennsylvania Railway company, died at his home at Merion, near Philadelphia, on the 5th inst.

The election of Representative Henderson to the speakership of the House of Representatives is regarded in Washington as assured.

The Socialist Labor party, whose state convention was held at Columbus May 28, took a stand against the municipal ownership of public utilities.

Quay's tool, Stone, governor of Pennsylvania, appointed Quay to the United States senate and then cut down the appropriations for public schools by a million and a half of dollars.

A Swiss physician, Dr. Otto Naegeli, declares that the best way to overcome insomnia is to imitate the breathing of a man who is asleep, and to make the head undergo the various movements to one side and the other when he is falling asleep in a seat.

The proceedings against the Berlin edition of the New York Herald for lese majeste for printing the verses of the song, "Hoch, der Kaiser," which Captain Joseph B. Coghlan of the United States cruiser Raleigh gave at the Union League club, New York city, last April, have resulted in an order by the court directing the suppression of that issue of the newspaper.

After the recent Kirksville (Mo.) cyclone, Fred Hennon, who lives at Lancaster, Ia., found a slip of paper upon which was written the name of Miss Vena Hennon, of Kirksville. The paper had been blown over 1,000 miles by the wind, and had been found by a person bearing the same name as that written on it. The two not only were entirely unacquainted with each other, but neither had any idea of the other's existence.

Ex-Speaker Reed visited President Loubet at the Elysee palace the other day and the two had quite a talk, with the aid of an interpreter, on parliamentary methods. President Loubet, when subsequently alluding to the visit, remarked that Mr. Reed impressed him as possessing Puritanical austerity with an enormous store of reserved intellectual and moral force. A compliment of that kind is worth a quarter, easy enough.

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